THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

LAST MOMENTS OF D. M. P——W.

I SAW her when a saffron hue
Was mantled o'er her cheek,
And when the eyes' sharp lustre, too,
Beam'd heavy, faint and weak;
The steadfast and effulgent hope,
Shone round her, lasting, bright;
And in the glowing bosom broke,—
As meteors fire the night.

Stretch'd on that couch, which soon must bear
The stiffen'd corpse of death,
I saw her as she calmly there
Drew still the fitful breath;—
The seal of death was on her brow,
As glared the torches light,
But hope shone there—a bright halo;—
As meteors fire the night.

Slow ebbs the life—faint heaves the breast;
The form is stiffening slow;
How creeping chilness lulls to rest
The innate spirit's glow;—
Dimly through the vision breaks
Each object to the sight,
But brighter far, firm hope awakes,
As thicker spreads the night.

Away to chant seraphic lays,
The soul shot up on high;
Uniting in a song of praise,
It rests above the sky;
Where cherubim and seraphim
With heavenly choir unite,
To sing the never-ending hymns,—
She rests in holy light. R.

Hudson, Sept. 14.

OFFICE FOR THE SICK.

For the Churchman.

CONVERSATION BETWEEN A SICK CLERGYMAN AND A CLERICAL BROTHER WHO VISITS HIM.

Visit V.

Visiter. It affords me so much pleasure to see you, and converse with you, that I have made my way into your room this morning without waiting to send up my name.

Sick Clergyman. GOD bless you, my dear friend, for thinking of me; the friendship of many years forbids all ceremony between us.

Visiter. The valuable counsels of your experienced judgment have often afforded me important help in days past, and I hope you will excuse me now in your sick chamber, if I still seek your advice.

Sick Cler. Our views of doctrine and policy have been generally the same, and the interest which I have always had in your welfare, remains undiminished, and will lead me as long as I live gladly to impart to you whatever lights experience has shed upon my path.

Visiter. I had a singular visit from a lady the other day, who came for advice on a question which filled her mind with perplexity and pain. She had recently belonged to one of those various denominations by which the Church is surrounded, and had always eminently adorned her profession of Christianity. With Calvinism she had never been satisfied, and was often terrified by the severe denunciations which were launched by some preachers against all who held views differing from this system. Learning by accident that such doctrines were not taught in the Protestant Episcopal Church, and such a style of preaching did not there prevail, she on a certain occasion when her pastor had left his pulpit, and there was no service but in the Episcopal Church, attended there. She was much struck with the beauty and solemnity of the service. She was delighted particularly with the large portions of Scripture that were read to the people; and the solemn chants with the organ seemed to elevate her devotion, and inspire her with more exalted views of Divine worship than she had ever before enjoyed. The sermon also struck her as very different from what she had been accustomed to hear. It was a plain, concise explanation of a text of Scripture, with an application full of tenderness and energy. She was deeply interested, and went away perfectly satisfied with every thing she saw and heard. The accounts which she had frequently seen of the formality and want of religion among Episcopalians, she upon further inquiry discovered to be unfounded charges. Again she attended Church, and again she was pleased and edified. She now investigated the claims of the Protestant Episcopal Church; and to her astonishment perceived that, in her ministry, her worship, and her ordinances, all things were observed in strict consonance with Scripture and primitive usage.

From the moment that this conviction possessed her mind, she determined to belong to the Church of the Apostles. She was confirmed by the Bishop, and, on the first occasion that offered, she partook of the holy Communion. Several years passed away; nothing during this space of time was said to her by her former pastor: he withdrew all intercourse, and even in the hour of affliction, when the Episcopal Church was destitute of a minister, he came not near, but "passed by on the other side." It was now during a season of deep and overwhelming affliction, that she received a letter from a committee of that congregation to which she had once belonged, informing her that she was still one of them! and directing her that if she wished to leave them she must apply for a certificate of dismission! To this she replied, that the Protestant Episcopal Church to which she now belonged, required of her no such credentials; and as she never more intended to receive the ordinances of religion as she once had done, she declined admitting any such claim, as they still seemed desirous to assert, over what she conceived to be the rights of conscience and Christian liberty. They then held out to her the great sin she was committing,—endeavored to fix upon the Church the charge of false doctrine and formalism: but seeing they were governed by passion and not by reason, she came to me to know, whether to prevent their making a noise about a subject that ought to be a concern between her and her GOD, it would not be as well to comply with their demand.

I replied that I considered such a course as a virtual acknowledgment of their jurisdiction, and that the courteous signification to them that she had finally withdrawn from their communion, was, in reason, sufficient. That if it had been a change only from one congregation to another of the same communion, the requisition would have been correct, provided this was a rule understood by them all. But here was a case widely different. She now belonged to a Church which recognised no such regulation; and I could not conceive what end could be answered by receiving such a certificate. The force of this she saw, and determined to take no further notice of the matter. She has since received their decision, which was, that she should be informed that she was guilty of a censurable offence, and that her name should be erased from the list of members.

Sick Cler. "Hinc illæ lachrymæ." These people legislate too much. It would be something of a task to enumerate the tribunals to which, one way or another, they are amenable. An inquisitorial power is full often given to ignorant, weak, and fanatical men; who at one time for a gratification of an idle curiosity,—at another from a love of their brief power, commence and prosecute investigations, vexatious in their irritating tendency, and highly injudicious as means of promoting the success of pure religion.

I cannot see how you could deliver any better decision upon this case. It was in a high degree vexatious and impertinent; and not only usurping a tyrannical power over what they considered their own members, but prescribing also to other denominations a government which some of them at least highly disapproved. You observe they tell this lady, "they still consider her a member!" Now with some less informed, and whose resolution was not quite equal to the task of answering their sophistry, this might pass, as innumerable impostures in the Church of Rome have been propagated, from generation to generation. This petty tribunal chooses to refuse a dismission, and in case of a refractory subject, threatens excommunication. The weak and ignorant are overawed by this rod of terror; they receive for Gospel the doctrine of passive obedience to these regulations of mere human appointment, and they quietly sit down in durance to this ecclesiastical despotism,—this practical "lording it over GOD's heritage." I have long viewed these things with great surprise, as tolerated by freemen; particularly as they are features in the government of the Church of Rome which have called forth such severe invective from the Protestant Reformers. But, my brother, be ours the policy of Gamaliel,—"refrain from these men, and let them alone."—Let us judge no man. "GOD is judge." Let us only faithfully and humbly use those excellent and simple rules which our Church prescribes, and we need not be moved, though the mountains be carried into the midst of the sea,—though the waters thereof roar and be troubled,—though the mountains shake with the swelling thereof." How reasonable are all the decent observances of our Church; and the requirements of her members are few and important. Let us be firm in our adherence to those sound prescriptions, which are alike agreeable to Christian liberty, and promotive of order and harmony.

Visiter. Such are my own sentiments; but is it not surprising that the members or ministers of our Church should any of them, by "entangling alliances," fall into many of the practices which are so odious, and so generally productive of injury to religion;—and does not every imitation of a policy so dissimilar to our own, involve us in the common outcry which is raised by some against the danger of a political religion?

Sick Cler. My own experience of its effects teaches me, that some awkward predicament or other is the sure consequence of these servile imitations: and when the "ill-assorted union" of iron and brass, with the clay, has discovered the vanity of the idol, some people may have their eyes opened to the folly of such a policy. When in trouble by such deviations from their duty to the Church, let them ask comfort from their esteemed friends, and see if they receive not a well-known reply,—"What is that to us? See thou to it."

Visiter. There are several promising young men who have recently attached themselves to the Protestant Episcopal Church, who had advanced as far as the study of ecclesiastical history in their preparation for another ministry; and there have been several instances of those who were preachers, resigning their credentials, and in one instance bringing their congregation, *en masse*, into the Church. And while all this is exhibited before the public eye, must it not appear a strange inconsistency for a minister of our Church to be seen adopting usages in direct contrariety to the canons of the Church; and apparently with no other view than simply to please a few who may like these things?

Sick Cler. They *dis*please the many of their *brethren*, to *please* a few who make no pretensions to belong to the Church, except by an occasional attendance on extra services. This I do not consider as *sound policy*, independent of all other considerations, involving conscientious scruples as to the moral honesty of such a course. However, I judge no man,—they are "of age," let them vindicate their consistency, and "speak for themselves." My time on earth is probably short,—but to the last it is a comfort to *me* that I have lived and shall die a *consistent Churchman*.

Visiter. I trust the time of your departure is still distant, and that the light of your example, so beneficial to the interests of religion, may not be withdrawn for many years.

Sick Cler. Alas! my friend, I know my own heart too well not to know its great deceitfulness. I therefore rather desire to humble myself before GOD, as a poor sinner, and implore his mercy and forgiveness through the atoning blood of the Redeemer, than for a moment to dwell upon the past actions of my life,—the best of which have been mingled with great fault and imperfection; and truly very much of my repentance is to be repented of;—still I know that "my Redeemer liveth," and that "His blood cleanseth from all sin." Pray for me, my dear brother, that my faith in this Saviour may be according to the Gospel, and effectual to my salvation.—Pray for resignation,—that I may patiently bear whatever GOD shall please to lay upon me, and that I may glorify him in my death, as well as in my life.

Visiter. Let us pray.

"OUR FATHER who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

"Almighty and everlasting GOD, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of JESUS CHRIST thy Son our LORD. *Amen.*

"O GOD, the strength of all those who put their trust in thee, mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through JESUS CHRIST our LORD. *Amen.*

"O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy; give him comfort and sure confidence in thee; defend him from the danger of the enemy; and keep him in perpetual peace and safety, through JESUS CHRIST our LORD. *Amen.*

"Hear us, Almighty and most merciful GOD and SAVIOUR: extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy Fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: that if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else, give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through JESUS CHRIST our LORD. *Amen.*

"The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*"

THE MINISTRY.

RELATIVE STANDING OF CLERGY AND LAITY.

THE laity have a right to expect that the attainments in learning and piety, of the clergy considered as a body, should rise, at the least, above the ordinary level of other classes of society. Such comparative excellence I believe to have been found in every country, where the discipline or doctrine of the Church has been maintained in tolerable purity. * * *

If other classes advance in knowledge, intelligence, virtue, and piety, and the clergy, whatever are their positive merits in all these respects, continue stationary, they are placed on a different level in regard to their flocks, and will suffer a proportionate loss in their credit and weight with the public, and consequently in their professional utility. It is incumbent on us to advance with the progress of the times; and every individual should act as if the whole interests of religion depended on his personal character, and the faithful exertion of his powers within his allotted sphere. In all ranks of society are numbers of persons who are qualified to judge of our learning, of the soundness of our doctrine, and the efficiency of our instructions, and who regard with disgust even the slightest inattention to duty, or impropriety of moral conduct. And far be it from us to consider this as an evil. If such conscientious censors had the direction of public opinion, their honest inspection would be of the greatest advantage to all classes of men, and, without offence be it said, to the clergy. But where knowledge is extensively spread, the power it gives will be often exerted detrimentally. Even the spirit of piety will sometimes act on erroneous views, will be found in combination with attachment to party, which gives an obliquity to its motions, or will defeat its own intentions by an alliance with enthusiasm or folly.

It is not easy to calculate the multiplied difficulties which, from these and similar causes, increase on the clergyman, as the world advances in knowledge, and create a corresponding necessity of discretion in his conduct, and energy in the discharge of his duties. There have, perhaps, been times in the Church, when reverence to official station might protect the infirmity, or throw a veil over the failings of a minister: but now, when he is subjected at every step to the scrutiny of inquisitive malice; when opposition is created to his honest endeavors to be useful, from so many various causes; when the establishment of a school, or the enlargement of a church, is resisted by one man from some wretched political prejudice, by another through caprice or perverseness, and by a third in resentment for some fancied neglect, which disposes him to mortify the pastor in the tenderest point by defeating his schemes for the benefit of his flock, we see how great the necessity of the utmost assistance which personal qualifications can lend to his sacred function. But if the minister has on the one side to contend with the opposition of adversaries, he is assailed on the other by the injudicious zeal of real or apparent friends; who, pursuing beneficial objects without due regard to the means which they employ, or sacrificing general principles to the prospect of some immediate good, are disposed to accuse him of indifference, or bigoted attachment to forms, if, through regard to good order or apprehension of distant consequences, he refuses to co-operate in their favorite schemes. In the midst of these difficulties our only real security will be found in a fixed resolution to act in every instance on *deliberate views of duty*, and a *sincere and sober love of truth*, under *a controlling sense of that Supreme authority, from which we derive our commission*, as the guides and teachers of our brethren. The natural tendency of these principles to enlighten and tranquillize the mind, affords the strongest of safeguards as well against error and indiscretion, (more frequently the effects of some undue bias on the affections, than of natural weakness of judgment) as against the transports of passion, which irritate, offend, and disgust, and produce lasting resentments and divisions. A clergyman who acts on these motives, will have the advantage of moving with authority, dignity, and freedom; he will retain his influence over his friends, though he may refuse compliance with their prejudices; he will treat the gainsayer with kindness, while he exposes the unsoundness of his principles; and will shew courtesy and friendliness to the dissenter, without being supposed to approve his errors. The general rule of his proceedings will be, to "overcome evil with good," by conciliation to all men, as far as it is consistent with the interests of truth, and that enlightened attachment which he feels to the Church from a thorough persuasion that the best interests of religion are concerned in its stability, and that no particular advantage which can be expected from popular favor, or the exertions of irregular piety, would counterbalance the evils arising from the neglect of its discipline and ordinances, or the diminution of its salutary influence. This, I conceive, is the genuine *liberality*, which is the grace and ornament of the true Christian; a virtue, as far removed from *indifference*, as from the contentious spirit which assumes the disguise of zeal. The sentiment, misnamed *liberality*, which looks with equal approbation on every sect that professes Christianity, is, in its most innocent form, a low and contemptible vanity; it is more frequently, perhaps, a profligate indifference to religion, or insidious hostility intending its ruin. But true liberality is firm in its own principles, while it looks with indulgence on the mistaken views of others; and never approaches so near to perfection, as in union with zeal, under the direction of charity and prudence. It would ill deserve the character of a Christian virtue, if it could lend its countenance, however indirectly, to error or falsehood, or shrink from the defence of truth.—*Bp. Howley's Charge*, 1822.

HOPE AND DUTY.

THE impression of a future state presents to the Christian a subject of the most sublime and encouraging contemplation—of the most earnest and devoted self-dedication. Realizing not only eternal life for himself—but the possible re-union of all that was dear to him in this life—no more liable to change or separation,—the holy hope re-acts upon the duties of his station, gives to them a character of eternity, and strengthens him to that firm and unshaken discharge of them which shall not be disappointed of its reward.

Bishop Ravenscroft.

PSALMODY.

IN the third chapter of Mr. La Trobe's "Music of the Church," entitled, *The Clergyman*, he ably points out the influence of example, the requisite qualifications for a musical reform, the advantages possessed by the clergyman over country choirs, and then, as introductory to his plans of reformation, introduces the following representation of a country performance. It may, perhaps, provoke a smile; we wish it were in our power to add that such cases had never occurred.

"Suppose a clergyman inducted to a country living, of which he comes to take possession. The small church is crowded to hear the 'new parson,' and the singers and performers are preparing in the gallery to make their best display. At the appointed time they commence. The first specimen he has of his choir, is, perhaps, ushered in by a clarinet, which, though rather a favorite in country churches, is the most hapless in untutored hands. This is commissioned to lead off, and after some dreadful hiccups on the part of the instrument, which is its infirmity when clumsily dealt with, and which chases the blood chill through the veins, the tune is completed, and the singing proceeds. Then other instruments are introduced,—

the flute,
And the vile squeaking of the wry-necked fife,

And it may be, breaking suddenly in with portentous thunder, after three or four notes spent in gathering up the long clambering instrument, some unlucky, deep-mouthed bassoon. It may readily be conceived, that these instruments by their united clamor, will lay a sufficient foundation of noise, upon which the singers may rear their superstructure. This they proceed to do with their whole breath of lungs, each striving to surpass his neighbor in vociferation; till, exhausted with the exercise, they gradually cease, according to the tenure of their breath; the bassoon player, for the dignity of his instrument, commencing his last note rather later than the rest, and, by a peculiar motion of his shoulders, pumping out the whole power of his lungs in one prolonged and astounding roar. All sit down, a smile of self-gratulation playing about the lip, supposing that they have given their new parson a good idea of the manner in which they can anticipate the joys of heaven,—as if

'The air of paradise did fan the house,
And angels officed all.'

"The thoughts, however, that occupy his mind, would be little calculated to foster their complacency."

What, however, is in such a case to be done? After some very appropriate remarks and suggestions, Mr. L. thus proceeds:—

"When he has made himself fully acquainted with the nature and extent of the evil, let him mingle with them [the choir] in conversation,—speak to them of the importance of their office, tell them of nobler principles than their own pride,—inquire after their tunes,—evince by a few pertinent remarks that he has some knowledge of the art,—and show that he is willing to interest himself in their employments. Let him propose an hour a week at his own house, or at the school-room, for practice. Let him be regular himself in attendance,—solemnize the occasion by a short prayer,—admit them with all their incongruity of instruments, vociferous voices, and bad tunes,—win by kindness their confidence, and then proceed with his work of reformation.

"The tunes might claim an immediate attention. In the place of the boisterous anthems and fugues, (as they are impudently termed,) which so generally obtain in country churches, he would seek to substitute simpler and more sober compositions. He would take upon him, as a matter of course, to determine the tunes for the public services and rehearsals, designedly but not professedly, leaving to their deserved fate the most villainous of such as had been previously in use, and adhering to the genuine Church tunes, specimens of which are still extant in the very worst orchestras. He might then, feeling his way with caution, introduce such melodies as, formed upon the rich combinations and stern dignity of the chorale, yet attract by the fluency of their measure, and readily approve themselves to the popular taste.

"Thus, by degrees, one grand evil would be rectified without exciting needless jealousy. Then the instruments, badly sorted and worse played, might attract his notice. The bassoon must be dispensed with at all hazard; and if a violoncello can be introduced into its place, an important object is effected. The fife may be easily put down, and even though the clarinet should be suffered to remain with the flute, the evils arising from bad performance will be less perceived, when the tune is restored to its proper character. If, however, considering the usual coarseness of country performances, the clergyman can reduce his instruments to a single violoncello, he will possess every requisite support for plain psalmody.

"When he is able to devote an hour to his singers, he will find ample employment. The evils that require a reforming hand are chiefly these,—singing out of tune, frequently too flat, with a nasal twang,—straining the voice to an unnatural pitch, as though it were a contest of physical strength,—introducing awkward drawls and tasteless ornaments. To remedy these defects, time, care, patience, and perseverance will be required,—but the reward would be ample.

Supposing that his utmost care has failed to win the confidence of his choir; if the flute, fife, clarinet, and bassoon, are huffed, and combine with the vocalists to revenge his interference, by withdrawing their assistance, how shall he act? The way is open; let him turn to his Sunday School. There are rich materials for forming a choir. There he will have fewer tempers to contend with. There he will discover a mine of vocal beauty; for no finer voices exist, whether for leading or swelling a chorus, than those of children. So that, in many instances, though the petty vexation for the time would be unpleasant, a more favorable event could hardly happen to a country clergyman, than to be deserted by his singers, and thrown upon the resources of his Sunday School.

"Here, however, unless he sing himself, he will find it necessary to procure a precentor. He might then, at certain fixed times, assemble the children for practise. As with them, of course, it will be purely imitation, he would act wisely to exercise their youthful powers upon a plain and homely psalm tune, marking carefully in his own mind, the separate success or failure of each. Some voices might immediately arrest his attention as naturally sweet and melodious, which, perhaps, on further acquaintance, he finds untrue to the note; others not so rich in tone, but denoting a more correct ear; others again of a very mediocre stamp, but not absolutely offensive; and a few, whose natural harshness, and determined inaccuracy, present sufficient evidence of no kind of musical perception. If he is wise, however, he will studiously avoid by a single word, discouraging any child. While he practises by themselves, those who give promise of improvement, he will leave the more uncouth voices to join in, as loudly and as heartily as they please, as soon as the tune is sufficiently known to ensure accuracy, evenness, and stability.

"Yet, whatever tacit check a clergyman may deem proper to impose upon bad voices and bad ears in his rehearsals, he should beware how he forbids any child or person to employ their voices in the great congregation. Instances have occurred in which a whole school of children have been most audaciously silenced, from a mistaken notion that they interrupted the general harmony. Now I hesitate not to say, that such a prohibition is alike injurious to man and hateful to GOD. Praise is declared to be especially 'perfected out of the mouth of babes and sucklings;' and on one memorable occasion, when clergymen sought to forbid the acclamations of children, the great 'Bishop of our souls' declared his acceptance of them, and that 'if they held their peace, the very stones would immediately cry out.' How offensive, then, to Him must be that exertion of power, which in the face of his approbation commands silence, when he has commanded praise. If it be argued that in such cases, the voices of the children have been so harsh and mistimed, as to disturb the rest of the congregation; and that the feelings of the majority should be consulted before the inclinations of a few,—the answer is obvious. Supposing the fact admitted, is it so difficult to subject youthful voices, that the only remedy is absolute prohibition? Are the habits more confirmed in childhood, than in age? Is the will less tractable, the feeling more hardened, the voice less manageable? The acknowledged suppleness of all the bodily and mental faculties in youth sufficiently rebuke the indolence of those who would assume to themselves the responsible power to overawe the operations of the HOLY SPIRIT in the minds of children, and close a floodgate against that tide of youthful feeling, which if not suffered to flow in the channel of holiness, will smoothly enough mingle with the waves of sin.

"If, however, the children, with every care and attention, are intractable and offensive, still praise is a sacred duty; no man has a right to enjoin silence;—and if it only induces the servant of GOD to urge with greater force upon the people their own obligations, the evil will not be merely counteracted, but converted into a substantial good. The invitation of the Psalmist is unlimited,—'Let every thing that hath breath praise the LORD.' Infirmity exempts none from the duty. Nay, all created nature, animate or inanimate,—from the lofty angels who surround the throne, to doting old age and helpless infancy,—from the heaven of heavens with all their hosts, to the crowded range of this visible world, with its dragons and deeps, fire and hail, snow and vapors, have the glorious privilege. 'Let them praise the name of the LORD, for his name only is excellent, and his glory above heaven and earth.' Shall the tongues of babes be silent, when even the voiceless portions of time present a grateful harmony to GOD; 'when day unto day uttereth speech, and night unto night uttereth knowledge?'" pp. 90–95.

The piety and good sense of this extract must apologize for its length; there are, indeed, expressions which jar somewhat dissonantly on our ears; we like not characterizing the scribes and priests under the term *clergymen*, &c., but the observations on the value of Sunday School singing, on the duty of encouraging the young to sing, of most cautiously avoiding any thing like an expression of contempt, we would add even of surprise, at a strange *outre* performance, are deserving of most serious consideration.—*(London) Christian Guardian.*

VARIETIES.

From the Boston Recorder.

PREACHING OF ROBERT HALL.

"IN preaching, he usually began calm and collected, speaking in a low tone, and looking onward as he went, as if to survey afresh the region of thought he was about to traverse, but not often giving an indication of those torrents of eloquence that were soon to be poured from his lips. Sometimes at the commencement he hesitated, and seemed perplexed, as if dissatisfied with what he had intended to say; at others, when he was about to establish a truth, or enforce a general principle, he would enter upon a course of clear and powerful reasoning, rendered equally attractive and astonishing by the delectable purity and beauty of his style. In this latter case, the sentences were finished with such exquisite care, that he appeared to have selected not merely the most appropriate, but the only words which served his purpose, and yet delivered with such freedom and ease, that they seemed the first which came into his mind. As he proceeded, he increased in animation and strength of utterance; in his applications of the principles he had advanced, or the doctrine he had discussed, he grew more intense and ardent; and when he had risen to a certain pitch of holy excitement, his brow would expand, his countenance brighten, and, drawing back his majestic form in the pulpit, he would come forward again, charged with the fulness of his message to his hearers, and address them in tones and language which made every heart vibrate. But it was not with his lips only that he spoke; his eloquence was more intellectual and spiritual than audible sounds could make it. His speaking eye told volumes. Whether beaming with benignity, or lighted up with intelligence, or blazing with intense and hallowed feeling, that eye indicated sentiments and emotions which words were not made to express."—*Rev. N. Bosworth.*

INFIDELITY SELF DESTRUCTIVE.

I AM fully persuaded, that the extravagancies of frantic infidelity are means in the order of Providence for the promotion of virtue and truth, by provoking discussions which lead to the dispersion of error, by disposing the careless to reflection, by determining the irresolute to inquiry, by awakening energies which might otherwise have slumbered in inaction, and rousing the horror and indignation which vice and impiety, when they throw off the mask, will never fail to inspire in generous and honest minds. Such, on all former occasions, has been the uniform result of the violence directed by infidels against our holy religion, in this country: and when I consider the general expression of disgust at the blasphemous libels which were lately put in circulation; when I recollect the number and excellence of the popular tracts in defence of the religion so basely traduced, and the reception which they experienced from the public, I cannot but think that the evidences of the Christian revelation, and the nature and grounds of the Christian faith, are in consequence more generally understood, and the people, on the whole, more firmly attached to the creed of their fathers, than if it had never been called in question.—When I behold, on the other hand, the continued exertions of piety, in the distribution of the Scriptures and Scriptural tracts,—in the enlarging of churches,—in the erection of schools, at home and abroad,—in founding extensive establishments with a view to the conversion of the Heathen,—I am compelled to infer from this active munificence, that the breath of impiety has neither quenched the flame of religion among us, nor sullied its purity, nor abated the intensity of its power.—*Bp. Howley's Charge*, 1822.

THE END OF THAT MIRTH IS HEAVINESS.

Prov. xiv. 13.

This expression of the wise man's experience of the emptiness of idle mirth and hilarity,—its utter insufficiency to diffuse the sunshine of real peace and joy within the breast, is very well repeated in the following original effusion from the Christian Advocate. Its sentiments are enforced by the anecdote subjoined,—which, though far from *new*, having met our eyes in a corner of the same paper, immediately after reading the 'lines,' we have inserted in connexion with them.

Oh, speak not to me of the pleasures you find
In the scenes of amusement and mirth;
While the *tear*, and the *look*, and the *sigh* of mankind,
Tell, they know of no *pure joy* on earth.

And why?—Oh! the heart!—'t is the heart tells them why!
They are travellers hastening to death;
While the *smile*, and the *bliss*, and the voice of the eye,
Are but the refinements of breath.

For the soul has a void,—immortality; God
Alone its immensity fills;
And the pleasures of earth are a *blank* when employ'd
To cure its diversified ills.
MELANCTHON.

Dr. Rush relates the following anecdote:—"A physician in one of the cities of Italy, was once consulted by a gentleman who was much distressed by a paroxysm of the intermitting state of hypochondriacism. He advised the melancholy man to seek relief in convivial company, and recommended him in particular to find out a celebrated wit, by the name of Cardini, who kept all the tables of the city to which he was invited, in a roar of laughter,—and to spend as much time with him as possible."

"Alas! sir," said the patient, with a heavy sigh, "I am that Cardini."

SPIRIT OF '76.

In the year 1777, Congress appointed a committee to confer with the printer, with a view of striking off 30,000 Bibles at the expense of Congress; but it being difficult to obtain paper and types, the committee of Commerce were ordered to import, at the expense of Congress, 20,000 Bibles, from Holland, Scotland, and elsewhere; and they give as a reason, that "its use is so universal, and its importance so great." In the year 1780, Congress appointed committees to attend to printing an edition of the Bible in Philadelphia, and voted that they "highly approve the pious and laudable undertaking, as subservient to the interests of religion, and recommend this edition of the Bible to the people of the United States." In eight successive years, Congress voted and kept sixteen national fasts and thanksgivings. On the committee who reported these bills were such men as Governor Livingston, of New-York; R. H. Lee, of Virginia; Roger Sherman, of Connecticut; John Jay, of N. Y.; Elias Boudinot, and James Madison, afterwards President of the United States.—Some of these men signed the Declaration of Independence, and most of them were engaged in framing the constitution, and knew its true spirit.—*Conn. Obs.*

I HAVE SET GOD ALWAYS BFORE ME.—Ps. xvi. 8.

A Christian man ought to be so composed and prepared as to reflect that he has to do with God every moment of his life. Thus, as he will measure all his actions by his will and determination, so he will refer the whole bias of his mind religiously to him. For he who has learned to regard God in every undertaking, is also raised above every vain imagination. This is that denial of ourselves, which Christ, from the commencement of his ministry, so diligently enjoins on his disciples; which, when it has once obtained the government of the heart, leaves room neither for pride, haughtiness, or ostentation, nor for avarice, libidinousness, luxury, effeminacy, or any other evils which are the offspring of self-love.—*Calvin.*

POLITICS AND RELIGION.

The Christian *may* take an interest, and *ought* to take an interest in public affairs—nay, he ought to maintain a ceaseless jealousy over the Constitution and freedom of his country; but a constant, and noisy, and factitous meddling in party politics, is as injurious to his own personal religion, as it is to the interest of piety in general. *We do not cease to be citizens, when we bcome Christians; but we are in danger of ceasing to be Christians, when we become politicians.* It is with politics, as with money; it is not the temperate use, but the immoderate love of it, that is the root of all evil. Thousands of professors of religion have made shipwreck of their faith and a good conscience, during the tempests of political agitation; let Christians then as they value their lives, be cautious how they embark on this stormy and tempestuous ocean.—*Charleston Observer.*

ZEAL.

The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigorousness, and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels: so is a man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermedial regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshments.—*Jeremy Taylor.*

THE CHRISTIAN BADGE.

The Romans had a law, that every one should, wherever he went, wear a badge of his trade in his hat, or outward vestment, that he might be known. Thus the Christian is never to lay aside the badge of his holy profession: but to let his light shine, and adorn the doctrines of God his Saviour *in all things.*

MISSIONS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Important Facts.—For the support of Domestic Missions, the publication of the Periodical Paper, and other necessary expenditures, the Executive Committee stand pledged for the current year to an amount considerably above $5,000. The expenses of the Greek Mission during the same period, (should dwellings be erected,) will exceed by $5000 at least, the money at present belonging to that Fund. The demand in behalf of the Green Bay establishment, will not fall short of $7000. This latter sum, however, our New-York brethren have generously undertaken to provide; and we have no doubt of the object being fully accomplished by them. Now, to meet the claims which will certainly be made, (*and past experience teaches us, that others may reasonably be expected,*) the Society has no assurance of receiving more than $1,200. How, then, shall the balance be raised? We answer, very easily. If each Episcopal Church in our Union, which is provided with the services of a clergyman, will but form itself into an Auxiliary, and pledge to contribute only according to its ability, an amount would be realized abundantly sufficient for all our wants. And why cannot this be effected? What is to hinder the execution of such a plan? Surely nothing but the want of a *willing mind*, a *missionary spirit*, and *a love for perishing souls.* But shall such a cause interpose to clog the wheels of this noble Institution, and prevent its extending usefulness? God forbid! Let not, then, our feeble voice be heard in vain! Let ministers and people awaken to a sense of their duty, and by their united energies, relieve those to whom is intrusted the management of the Society, from every embarrassment, and encourage them to greater and still greater exertions for the glory of God, the honor of our beloved Zion, and the salvation of a ruined world.

Missionary wanted at Fort Winnebago.—The Executive Committee have lately been informed, that sundry persons at Fort Winnebago, are very desirous of having the permanent services of an Episcopal clergyman. As a convincing evidence of this disposition, Mr. K., the Indian Agent at that place, has generously promised to furnish a minister with board and lodging, free of expense. One of the officers will contribute $100 towards his salary; and the remainder it is declared, will be cheerfully made up by other contributions.

A school is also much wanted there for the benefit of white and Indian children. Fort W. is about seventy-five or eighty miles beyond Green Bay.

We would earnestly recommend the above to the serious consideration of those in holy orders, who are destitute of any parochial charge, and are desirous of doing something for the extension of the Redeemer's kingdom.

N. B. The Executive Committee would be happy to receive applications for an appointment to this station.

Periodical Missionary Paper.—The inquiry has frequently been proposed, whether the Periodical Paper was distributed gratuitously? We wish it, therefore, to be distinctly understood, that every Patron, Director, Life Member, and Subscriber, of the Society, and every member of an Auxiliary Association, is entitled to a copy. Should there be any of either of these classes, who have not received the former numbers, on application to the Secretary they will be promptly supplied.

Associations.—Since the last annual meeting in May, we have received notice of the formation of the following Associations:

Association of Fairfield, Franklin Co., Vt.
do. of Sheldon, do.
do. of Flushing Institute, N. Y.
do. of St. Martin's Parish, Hanover, Co., Va.
do. of Christ Church, Baltimore.
do. of Grace Church, Jamaica, L. I.
do. of St. Paul's Church, Windsor, Vt.
do. of Boardman, Trumbull Co., Ohio.

Contributions from April 23d to Aug. 27th, were, from Vermont, $61 58; from Conn., $173; from New-York, $1717 53; from New-Jersey, $134 50; from Penn., $781 66; from Delaware, $23; from Maryland, $477; from Virginia, $432 50; from Louisiana, $146 62.—Total, $3,967 39.

Greek Mission.—The Rev. Messrs. Hill and Robertson, and families, arrived in the island of Tenos on the 8th of December, 1830. On the 8th of January, 1831, Mr. Hill writes as follows:

In a very few days after our arrival, I was enabled to enter upon my labors among these people, at least in an *indirect manner*. I learned that Mr. B., a gentleman of great respectability and influence here, and Mr. A., formerly dragoman of the Sultan, were desirous that their sons should learn English. I proposed to instruct them, and they have been my pupils ever since, attending me three times a week. This having been noised abroad, it was hinted that Mrs. B. and her two daughters, and the daughter of Mr. A. (a married lady) were earnestly desirous of becoming acquainted with our language. Mrs. Hill immediately offered her services, and now a class of eight females attend at our room twice a week. Mrs. Robertson devotes as much time as the concerns of her family will allow, to this object. As these families speak French fluently, we make this the medium of communication at present. The advantages attending this undertaking are manifold; and in our situation, we cannot but look upon it as a most favorable circumstance, and entirely providential, that we have been allowed so good an opportunity of commending ourselves and our cause to them. We rejoice in being able thus early, though indirectly, to engage in our work. May the Lord in His own time "open a great door and effectual unto us" (though there be many adversaries,) in our work and labor of love, which we have undertaken for His name's sake. The reasons which have induced me and Mrs. H. to commence the instruction of these individuals, are the following.—First: It will certainly lay these families under obligation to us, and secure effectually their friendship and influence in our future plans. They are well educated, intelligent, and grateful; they possess considerable weight in this community, and are looked up to as among the best families of this place, and they are quite free from the superstition that so generally prevails. Secondly: It will facilitate our acquisition of the Greek language, by our frequent familiar intercourse with them. Though we use *French* at present, it is only temporary, and we are daily introducing more and more *Greek*; their language, too, is more polished than that of the generality around us. Thirdly: It will disarm the jealousy with which our coming was regarded; as they become acquainted with our views, and learn that we only desire their spiritual good, they will make it known to all around. Fourthly: They will have the good example of the order and regularity of Christian families, in which even the best of them are lamentably deficient. And fifthly: We trust it may be the means of doing these individuals much good, as opportunities must frequently occur of dropping a word in season, as we grow familiar with their language, and they with ours; and as the Bible and religious works will always be used, of course.

These are some of the considerations which have induced us to think it wise to enter upon this work. I will only add, that it will furnish us with pleasant employment during the time that must necessarily elapse before we can enter at large upon our labors. I am diligently employed in studying modern Greek. We enjoy peculiar advantages, situated as we are, for the speedy acquisition of the language; as, besides our constant intercourse with our pupils, our residence in the family of Mr. King is of great importance. Mr. K. himself speaks Greek with great fluency, and it is the language of his family. Mrs. K. is a very interesting Greek lady. On our arrival, she could speak no English. She is one of Mrs. H.'s class, and improves rapidly. In the evening, we read the Scriptures in Greek, and Mr. K. prays in Greek; in the morning, brother R. and myself conduct the family worship in English. Besides this, I have employed a teacher, from whom I receive lessons daily; I read with him an hour, and translate into French, which he understands. I have also finished the translation of a very interesting pamphlet, which Mr. B. (the gentleman whose son is one of my pupils,) has written and *published*, and is circulating extensively. I intend to send a copy of my translation to you by the next opportunity. I have not time at present to copy it. It is really a remarkable production, considering the source from whence it came,—a native Greek, and an inhabitant of the island of Tenos, the very seat of error and superstition, and I had almost said, of *idolatry*. This pamphlet is a direct attack upon the absurd and soul-destroying superstition of the people, in which the Divine authority of the Bible is vindicated, as *paramount* to that of the Fathers and the usages of the Church; the latter is shown to be at variance with the commandments of God, and even of the writings of the Fathers: the spiritual worship of God alone, through the Mediator Jesus Christ, is insisted upon,—the necessity of true repentance, and the prayer of faith, in opposition to the mummeries of their false worship, and their vain dependance upon outward forms,—the sanctity of the Sabbath,—the obligation which rests upon all men to read and study the Scriptures,—the sin and folly of the priests in withholding them from the laity,—and the absurdity of their frequent fasts and feasts, are well and strongly set forth in this pamphlet; and I have no doubt it will do much good. Every representation that has been made with respect to their thirst for knowledge, we have found true. They are truly a *reading and a writing* people. We constantly meet in the streets, men, and boys, and girls, with their books under their arms, and the ancient *ink-horn* stuck in their girdle. They are an inquisitive and sociable people, too, but never impertinent. A stranger I think must be struck with their extreme affability; and they are as willing to impart what they know, as to seek knowledge themselves. During the time we have been here, we have been *incessantly* visited by these kind people; in fact, they appear to have nothing to do themselves, and to be utterly unacquainted with the value of time. Their morning calls sometimes extend over an hour, and our plans for a whole day are sometimes defeated, by the unreasonable length and frequency of their visits, and their curiosity seems to be unabated. The large collection of books and maps, and the cabinet of minerals which Mr. R. brought out, have attracted great notice, and have subjected us sometimes to no small inconvenience. We devote ourselves however, to the gratification and amusement of these interesting people, with much pleasure, for we feel bound to commend ourselves to them, and gain their favor by every lawful means, "if by these means," according to the apostle's stratagem, "we may gain some." In a short time, I hope, Mrs. R. and Mrs. H. will commence an *Infant School*, the first ever established in Greece; to this end they are preparing themselves diligently, and its commencement is looked forward to with great interest by the people, who have been informed of our intentions. The plan has been explained in part to some of our friends; it excites their wonder. At the same time they seem to realize at one glance, the great benefits to be derived from this system. In my next, I hope to be able to announce its formation, though you must be sensible that much preparation is necessary, under our circumstances, to undertake such a work. All the plans and exercises must be translated into Greek, and altered and arranged, and adapted to the Greek children. We have not yet found the means of opening a school on this island. Nor did we deem it expedient, in consequence of the excitement to which I have alluded. Our design is to visit the whole island as soon as the rains cease, and to commence in one or more of the neighboring villages, one or more schools. We do not believe we shall *now* meet with opposition, although it certainly would have been highly inexpedient to have attempted it before. In the mean time, with my studies and my English class, and the preparation of an Infant School, and our necessary intercourse with the people, and my *correspondence*, I find my time completely occupied from morning to night.

On the Lord's day, we meet in brother R.'s parlor at 10 o'clock, and engage in the service of the Church; we then attend at Mr. K.'s school room, where the children are assembled.—They repeat the Creed, Lord's Prayer, and the Ten Commandments; then they read a chapter from the New Testament, and Mr. K. explains it to them; and one of them repeats a prayer at the close, which has been prepared for the school by Mr. King. Many persons beside the children, (among whom are some priests, frequently,) attend on these occasions; the whole service does not exceed three-quarters of an hour. In the afternoon at 2 o'clock, in brother R.'s parlor we meet again, and after the English exercise of the Church, brother R. and myself preach alternately; (we sometimes read a sermon, and sometimes use our own.) Our congregation consists of our own little family; Mr. and Mrs. King, and their servants; and of late, our *pupils* in the English class; but of these, only Mr. K. and ourselves can understand one word. The example, however, is good, and in process of time, they will understand English. On the Anniversary of the Nativity of our Lord, we were privileged to unite around the Lord's table. Mr. K. united with us. It was a season of refreshing to us all; and as we had so long been deprived of an opportunity of commemorating our Saviour's dying love, we felt grateful for the mercy which had sustained us through all our trials, and had thus "spread a table for us in the wilderness."—*Periodical Missionary Paper for Sept.*

FOREIGN.

India within the Ganges.—The Church Missionary Society has under its care a very interesting station at Tinnevelly, including Dohnavore, Palamcottah, and the surrounding villages, at which are employed—Missionaries, 2; Assistants, 3; Catechists, 73; Schoolmasters, 35. There are—Churches, 150; Prayer Houses, 94; Communicants, 171; Seminarists, 36; Schools, 62; Scholars, 1450. The station comprises 72 Catechist divisions, including 244 towns and villages; in which there are more than 2000 families, consisting of above 7500 persons professing Christianity. Of the scholars, who are chiefly Heathen, 112 and upwards are girls.

A Missionary writes from Aasir-vada-pooram, under date of Feb. 13:—I proceed this evening to Aasir-vada-pooram, i. e. the Blessed Village; and really it has been blessed. Two years ago it was a wilderness—it was Peykoollam, i. e. the Devil's Tank: now it is a Christian village, consisting of thirty-five houses regularly built, with a neat and large church in front. The whole caused sweet and grateful emotions in my mind, when I approached the place. The people with their catechist, the believing Thomas, often mentioned in my journal, crowded around me with joy. Old Peykoollam is still standing, close by: the school is there. In the evening, the church was crowded with men and women, and I had the pleasure of baptizing six persons: one of them is the very headman, who several years ago sought to destroy the beginning of the congregation at Peykoollam, in conjunction with a part of the Brahmins who have given ground for the new village. Surely it is *the finger of* God. And not only here, but there are several smaller congregations in the villages around. This is the first baptism in the place. One of the persons baptized some time ago, had the sorrow to see his child fall into a well: he took him out, to all appearance dead. The Heathen crowded around him, and much urged him to take quickly a cock, and sacrifice it to Ammen, which would restore the child to life. But the man replied: "Don't want. The Lord Jesus Christ has sacrificed himself for the child, and now has taken it to himself: that is enough." He then took him on his shoulders, carried him home, knelt down and prayed; and behold! the child opened his eyes. Probably the shaking, whilst carrying home, caused the evacuation of the water from the stomach; and thus the Lord prepared joy for him, whilst mourning. Another of these men was lately advised, as a trial, to revenge himself on certain enemies, who had made a false complaint against him and other Christians, which did not succeed. The man rejected the advice; saying, "The Lord Jesus was also reviled and beaten; but he did not beat again." When he was still urged to revenge he said, "If you do so, then you are no Christians." Thomas relates these things with a visible joy. Among the bapized is also a woman who has given similar proofs of true faith.

THE ESSAYIST.

For the Churchman.

REFLECTIONS ON WEALTH.—NO. III.

I trust, Mr. Editor, it will not be thought that I have a disposition to contemplate only the dark side of the picture, or to represent the evils of this life as being worse than they really are. And though there is a consoling reflection, that the number of those whom I described in the concluding sentence of my last, is comparatively small, yet there is another class, not the smallest or the least influential among us, in regard to whom, much of what I have said will too aptly apply; and those are they whose condition should be looked upon with the deepest concern; because, qualified for the public and social duties of life, they might be doubly honored in their Christian character, and shine forth the brightest ornaments in the Church of God. But what are we here compelled to admit to be the facts. If we speak of their attention to those religious duties, which, to a superficial observer, would be deemed sufficient to entitle them to a passport to heaven, we find, indeed, little to censure: but when we extend our views, and contemplate the subject in its more important bearings, do we not find still less to be named to the honor and praise of the true Christian? We doubt not their assent to the importance of the general institution of religion; they know it is essential even in a moral point of view; that on its maintenance depends the safety, honor, and welfare of the nation; and that, from education or habit, they are strongly attached to the doctrines and usages of the Church; nay, they think it right and becoming, and peradventure their bounden duty, to contribute to the support of the ordinary ministrations of the Gospel. Beyond this they do not seem to look; they manifest, by their *deeds*, that they do not form part of those whom the Church designs to benefit. Strange infatuation! To what inconsistencies are we not prone! Am I too severe? by those only, I apprehend, shall I be so considered, who look mainly to *things temporal*. Let us for a moment, in reference to a few particulars touching the present case, examine a little more minutely.

When we look around upon the various *institutions* of the Church, the SOCIETIES which, under her auspices, have been formed, and the plans devised for the promotion of her interests, and for the extension of the Redeemer's kingdom, what appears to have been the zeal manifested, and the aid rendered in behalf of these objects, by those Episcopalians whose wealth, influence, and example, would tend, most effectually, to secure the great interests for which these institutions were established? institutions claiming their regard and their bounty, not only from the consideration that they were established by the wisdom of the Church, but that their general benefits have been seen, and their utility tested by experience. I will not pursue this inquiry, but would merely observe, that among the benefactors of the Church, we look in vain for a long list of the names of those best able to *give*; and it may be said, as a general remark, that *the objects of religious bounty are indebted but for a small portion, comparatively, of what they receive, to those endowed with an abundance of this world's goods.* Is not this another evidence that the nature and influence of wealth tend to lead off the mind from high and heavenly things?

Some there are, who, unwilling to be found *wholly* wanting in these things, think their duty performed, when, from some momentary impulse, or in compliance with a special call, they may have contributed something towards a benevolent object; or, if the call is repeated, they may, from the same cause or from the same motives, be induced again to extend the hand of charity. But is this all that is required of us? Will a Christian stop here? Surely he ought not—surely he will not. Ever ready to perform a good deed—ever "mindful of the wants of others," he will seek to make himself acquainted with their necessities, and will avail himself of every opportunity to employ the means in his power for their relief. And here it may be observed, that if this rule were more generally adopted among men, in regard to all objects claiming the hand of charity, their ends would be the more surely and speedily answered. Even on the score of economy, who does not see the vast amount that might be saved in this way? for though it is necessary that time and labor should be employed—that a general system should be adopted in these operations; yet much labor and expense, much trouble and perplexity, might be avoided by an adherence to this principle. Much, too, might be gained by a more general attention to the *particular channels* in which our bounty flows. *One* dollar timely bestowed, and judiciously applied, would often do more good, than *ten*, given at random, or bestowed upon objects without due consideration of their real claims. It is true, that in these days, there is such a universal system of *begging*, so many objects presented, as claiming the attention of the benevolent, that a person without a considerable share of understanding in these matters, cannot easily judge of the merits of the respective claims urged upon him. The *manner* too, in many instances, of doing these things, tends to render it doubtful, in the minds of many well disposed persons, but who do not *well* "consider the end," how far they can act, and yet act *rightly* in regard to this subject. But all this need not,—it ought not, divert from a proper attention to the main point. There ever have been, as there ever will be, *true* objects of charity. There is a wide field constantly open for the exercise of benevolence; and they who have riches *may* best apply them so as to answer their legitimate ends—and surely with greater satisfaction to their possessors—as they pass through life. I am aware that this is a doctrine "hard to be understood;" but it is nevertheless worthy of serious consideration. For who that has lived many years, has not often seen the extreme folly of amassing riches solely with a view to personal gratification, or for the use of those who should come after them? And when we witness the changing scenes of life, and know that earthly riches *suddenly take to themselves wings and fly away*, that we ourselves cannot live long to enjoy them, and that we cannot leave them to our children with even a tolerable prospect that it will prove to them a blessing, it would, at first view, seem rational to conclude, that mankind would be less eager to grasp the fading treasures of the world. And yet, our own observation, combined with the experience of generations gone by, forbid the hope, that the opinions and practice of men will very soon be changed for the better.

A. L.

For the Churchman.

PSALM CXXX.—CXXXI. 2.

As those who watch the night's slow pace,
And each long moment's passing trace;
Who eager eye the opening day,
Forerunner of the sun's bright ray;
Whose cheering beam gilds e'en the gloom
That hangs around the sufferer's room;—

So, from the depths of wo and grief,
To Thee I look: Lord, send relief:
Forget my sins, my sorrows see,—
My anxious soul, which hopes in Thee!
To thy Redeeming love I cling,
May thy bless'd Spirit pardon bring.

So may my life hereafter be,
An humble copy, Lord, of Thee:
My heart, my hopes, my thoughts be given
To conquer sin, and seek for heaven.
Wean'd from the world's deceitful maze,
May truth's bright beams illume my days:
Nor leave me, till my spirit soar,
Where *sin* and *sorrow* grieve no more.

THE CHURCHMAN.

SATURDAY SEPTEMBER 24, 1831.

New-York Convention.—The Convention of this diocese will meet in this city, God willing, ou Thursday, the 6th of October next. We earnestly recommend to the attention of the clergy of the diocese, the suggestions of the following article from the last Gospel Messenger—particularly as regards returns of Sunday Scholars and Teachers; Bible Classes, and Sunday School Libraries.

We would respectfully suggest to all our clerical brethren, and to the Wardens of all vacant parishes, the importance of full and uniform Parochial Reports. These documents are of much consequence, furnishing as they do the data upon which a knowledge of the state of the Church is to be founded. These reports, to be extensively useful, should state not only the number, as near as can be easily ascertained, of attendants, families, pew-holders, or contributors, but particularly the number of baptisms, distinguishing infants from adults,—the number of communicants, denoting the changes among them by deaths, removals, or additions, the number of burials and marriages. It would be well also to record the number of Sunday Scholars, with the number of Teachers, the extent of Libraries, whether parochial or for the Sunday School.

General Theological Seminary.—The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, the 3d of October. The students, and candidates for admission, will assemble in the Seminary Chapel, on that day, at 12 o'clock.

The following are the qualifications for admission:—

"Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the 8th canon of the General Convention of 1820,* will, on application, be received into the Seminary.

"All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute: Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis, and the four Gospels, Xenophon's Cyropedia, and the first three books of Homer.

"Every candidate must enter the third or lowest class at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

"It is particularly requested, that the students and candidates be there on the day of opening, as many inconveniences arise from joining the classes after the course of instruction has commenced.

"The following standing regulation has been adopted by the Faculty:—

"'Whereas the Faculty is deeply impressed with a sense of the inconveniences and disadvantages which would arise from allowing the privileges of students to those who are not such; therefore,

"'*Resolved*, That it be a standing regulation of this board, that no person shall hereafter be allowed to attend the recitations or lectures, or be admitted to any other privilege of students, who is not a regularly admitted member of one of the classes.'"

⁂ The editors of the several Protestant Episcopal Periodical Papers, are requested to give the above notice an immediate insertion.

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* This should be particularly noted in the certificate, as the mere fact of their being *candidates for orders* is not sufficient.

Diocese of Ohio.—Resignation of Bishop Chase.—The following communication is without the confirmation of a known signature. We recognise in the manuscript, however, if we do not greatly mistake, the well-known hand of a clerical friend of that diocese, who took a prominent part in the proceedings reported by him, and have therefore inserted the communication. The step taken by Bishop Chase is unexpected—though not without precedent in the history of our own Church. We allude to the case of Bishop Provoost, of this diocese.

For the Churchman.

On Wednesday morning, the 7th [Sept.,] the Convention of the Protestant Episcopal Church in the diocese of Ohio, assembled at Gambier, consisting of eighteen clergymen and thirty lay delegates. Divine service was performed by the

Rev. Samuel Johnston, Rector of St. Paul's Church, Cincinnati, and an appropriate sermon from 1 Tim. chap. i. verse 11., by the Rev. R. V. Rogers, recently from England, and now minister of St. John's Church, Worthington. The holy communion was administered by the Bishop, assisted by the Rev. Mr. Johnston. The exercises of the Literary Societies attached to Kenyon College, were attended to in the afternoon, followed by the Commencement. At 7 o'clock P. M., the Right Rev. P. Chase, delivered his address to the members of the Convention, and *retired*, leaving the chair, agreeably to the *Constitution*, to the senior presbyter of the diocese, the Rev. S. Johnston.

Committees were appointed to report on those parts of the Bishop's address which required the attention of the Convention. The reports of the state of the parishes throughout the diocese were very encouraging, as to the growth of the Church and the progress of Christianity. During the sittings of the Convention, the Rev. Messrs. Aydelotte, Allyn, M'Elroy, O'Brien, and Caswell, preached.

The Right Rev. P. Chase, owing to a state of circumstances which had existed during the past year, deemed it expedient for the peace of the Church, to vacate the Episcopate and with it the Presidency of the College, and accordingly sent in his resignation. A committee from the Convention waited on their venerated diocesan, requesting him still to retain his office, which he declined, stating that the opinions which influenced him to the course pursued remained the same. The Convention then proceeded to supply the deficiency, which resulted in the unanimous election of the Rev. Mr. M'Ilvaine, of Brooklyn, New-York. The unanimity which governed this religious body in its deliberations, must be attributed to the frequent supplications which were offered to the fountain of wisdom for assistance in its responsible duties. None but the most grateful feelings are cherished towards their late venerated spiritual father. The cause of religion and learning has been greatly promoted by his activity and zeal.

On the day following the Convention, St. Paul's Church, Mount Vernon, was opened, when the Rev. Messrs. Preston, Bausman, and Johnston preached. On Monday evening, 12th inst., the Rev. Mr. Rogers read prayers and preached in the same place. AMICUS.

CITY MISSION.

AT a meeting held on Thursday evening, the 15th instant, at half-past 7 o'clock, in the Basement Room of Christ Church, to devise the necessary measures preparatory to the organization of an Association for the support of a CITY MISSION, a number of gentlemen, both of the clergy and laity, assembled to concert measures preparatory to the establishment of the proposed Association. The Rev. THOMAS BRIENTNALL, was called to the Chair, and WM. R. WADSWORTH, appointed Secretary.

The object of the meeeting having been stated by Mr. FLOYD SMITH, it was Resolved, to appoint a committee of seven to draft a Constitution for a Society.

On motion, it was Resolved, to request the Right Reverend the Bishop, to act as Chairman. The following gentlemen were then appointed, Rev. J. F. Schroeder, Messrs. Elijah Guion, Floyd Smith, John Moore, Darius Wells, J. A. Perry.

It was on motion, Resolved, that an adjourned meeting be held at the same place, on *Thursday evening, the 29th instant*, at half-past seven o'clock.

It was also ordered, that the Secretary prepare a minute of the proceedings of the meeting, to be published in the Churchman.

After some remarks from the Rev. Mr. Whittingham, the meeting adjourned.

WM. R. WADSWORTH, *Secretary.*
Thursday, Sept. 15th.

BUSINESS WITH THE PRESS.—The Clergy who have business to do at the Press on their visiting the city, and merchants and others, having orders from the country, are requested to call as soon as convenient after reaching the city. This hint is given to prevent the inconveniencies arising from deferring such calls, until the eve of their departure.

CONSECRATION OF DR. IVES.—A letter from the senior editor of this paper, hastily written, immediately after the services at Philadelphia, informs us that "the Rev. Dr. Ives, Bishop elect of North Carolina, was consecrated to his holy office on the 22d inst., in Trinity Church, Southwark, (Philad.,)—of which he was formerly Rector,—by Bishops White and H. U. Onderdonk of Pennsylvania, and B. T. Onderdonk of New-York. The Prayers were read by the Rev. Dr. Berrian of New-York, and the Lessons, (*Isaiah* lxi., 2 Cor. iv.,) by Rev. Dr. De Lancey of Philadelphia. The Testimonials of Election, &c., of North Carolina, were read by Mr. London of that diocese; the testimonies of the Standing Committees by the Rev. Dr. Meade of Philad.; the Letter of Consent of the Bishops, by the Rev. Dr. Montgomery of Philad.

"The Sermon (on the passage in Ephesians, "built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner-stone,") was an earnest and impressive enforcement of the Gospel scheme of salvation from the consequences of human depravity, by the atonement of CHRIST, received by faith,—to cherish which, the Word,—the ministry,—and the ordinances must unite. The preacher's exhortations to preserve the unity of the Spirit in the bond of peace, by a steady adherence to the *whole* Gospel scheme, were appropriate, and well adapted to fix themselves on the memories and hearts of all who heard them.

"Many clergymen of the city and diocese in which Dr. Ives was consecrated, and several of our own, were present." That the blessing and good guidance of the Shepherd and Bishop of all our souls, may continually be vouchsafed to him who has now been admitted "by the door into the fold," we know will be the constant prayer of many hearts.

STYLE.—There is no accounting for the difference of tastes—is a trite remark. In the columns of one of our exchange papers, we find the following extract given, no doubt as a choice morsel of exquisite sensibility. We copy it as an exemplification of the near approach to nonsense which certain popular writers often make, in their attempts at the sublime,—and as an equally apposite illustration of the process which is technically termed "murdering the king's English."

Niagara Falls.—Mr. Galt, in his novel of Bogle Corbet, thus speaks of this great natural phenomenon: "The sublime of energy! Till this sight is seen, we can form no just conception of the power that may be in nature. The rage of the ocean with its countless waves, it is but a passion in detail. This is the immense of simplicity. Could we stand on the outside of a planet's orbit, and see the vast globe rolling along, at the velocity of thousands of miles an hour, it would not furnish a livelier image of omnipotence."

TENNESSEE.—The Journal of the Convention of our Church in this State, has just reached us. In our number for July 30th, will be found a summary of its proceedings. Under the head of Intelligence in the present number, we have inserted the Parochial Reports.

LITERARY.

CHRISTIAN EDUCATION: *being an Address delivered after a Public Examination of the Students of the Institute at Flushing, L. I.—The Studies and Discipline of the Institute; and An Essay on the Study of the Classics on Christian Principles.* New-York: P. E. Press. 8vo. pp. 34. 1831.

EDUCATION has unquestionably been making very rapid advances during the past portion of this century. Better and more effective modes of instruction have within this period been adopted, better and more intelligible elementary books have been constructed, and knowledge has been more widely disseminated amongst the people at large. But religious instruction has not received a like increased attention in our schools generally. Sunday Schools have indeed multiplied with almost a miraculous increase, and have proved to be an abounding source of blessing to the community at large. What we mean to say is, that our week-day schools and our boarding schools, have not in general attended to religion, in communicating a knowledge of its principles, and in bringing its motives to bear upon the life and character, as constantly and systematically as they should have done. Most sincerely then do we rejoice at the appearance of this pamphlet, put forth by the Rev. Mr. Muhlenberg, Principal of the Institute at Flushing, and we trust that it will be most widely disseminated, and will receive the serious attention of every Christian parent. It exhibits to us, a beautiful model of a school established and conducted upon religious principles. We would take much satisfaction in exhibiting the system in a condensed view, and showing the nature of its operations, and were the account of it contained in a large book we should do so. But as the address and the accompanying explanations are within a small compass, and are presented in a most interesting form, and one which could not be abridged without injury, we would earnestly recommend its perusal to all who can obtain it. And in order to disseminate more widely what we esteem so highly important, it is suggested to our religious periodicals whether it would not be expedient to place this pamphlet, upon their columns in two or three numbers. "Three years," says Mr. M., in the beginning of his address, "have now elapsed since the opening of this Seminary. As that was the period originally contemplated by its projector, for ascertaining the practicability of conducting the business of liberal education on strictly Christian principles, or rather his own competency to direct such an undertaking, the present is an appropriate occasion for making some report of the success of the enterprise." We have no doubt of the soundness of Mr. Muhlenberg's grand principle, and the entire practicability of introducing it into our schools, and we may here say as little doubt of Mr. M.'s eminent qualifications for the honorable employment which he has assigned to himself. He must esteem himself also in a very remarkable degree favored, in having at once obtained such a coadjutor as the Rev. Mr. Seabury, the instructer in the Latin and Greek languages, and Philosophy of the Mind at the Institute. The Essay of this gentlemen upon the Study of the Classics on Christian Principles, is contained in the pamphlet. It has before been published in a separate form, and was then noticed in this paper. But as we have again read it ourselves, with increased pleasure and conviction of the importance of the project it announces, we must reiterate the recommendation which was then given, and urge upon our readers, and especially our classical readers, to examine it with attention. It will repay them a hundred fold, for the few minutes which its perusal will require. That it is a fine specimen of correct, nervous, and classical composition, is the smallest of its recommendations. We sincerely hope that Mr. Seabury will pursue his plan without delay, and we would have such confidence in the intelligence, the pure taste, and sound, moral, and religious principles of the community, as to believe that it will be amply patronised.

We propose to insert portions of the address, consecutively, in future numbers of our paper.

REMAINS OF THE LATE REV. EDMUND D. GRIFFIN.—We take great pleasure in announcing that, as we have just learned, a work under this title, "elegantly printed in 2 vols. 8vo., with a Portrait of the deceased, and a Biographical Memoir, by Professor M'Vickar, will be published in this city, about the 1st of October."

WE glean the following from a recent letter of our valued English correspondent.

Professor Burton has just completed, at Oxford, an edition of the Greek Testament, with brief English notes. [We have received a copy but have had little more than time to notice the extreme beauty of its typography. The conciseness and perspicuity of some of its annotations on which our eye glanced, struck us favorably: and in another number we shall perhaps give a few specimens.]

Bishop Jebb, who, though still laid aside from the active duties of the Episcopate is not idle, has just printed at his own expense, for gratuitous distribution among the clergy of his diocese, a beautiful 8vo volume, of "PASTORAL INSTRUCTIONS, on the Character and Principles of the Church of England."

Dr. Bloomfield, author of the "Recensio Synoptica," is printing at the Cambridge University press, a critical edition of the Greek Testament, with various readings, and short English philological notes; chiefly designed for students and candidates for orders.

In Germany, Dr. Kuinoel has just published a commentary on the Epistle to the Hebrews.

Dr. Wahl has published at Leipsic, an *editio minor* of his "Clavis Philologica."

Banner of the Church.

INTELLIGENCE.

DOMESTIC.

TENNESSEE CONVENTION.

Christ Church, Nashville, Rev. G. Weller, *Rector.*—Baptisms, adult 1, children 19, total 20—marriages 6—communicants, removed 1, added 13, present number 34—funerals, of the congregation, children 2; not belonging to the congregation 4, total 46—Sunday Schools, female teachers 6, male teachers 5, female pupils 36, male pupils 28, total 64.

A church has been erected for this congregation, being the first in this state; which, with the divine permission, will be consecrated by the Rt. Rev. Bishop Meade, on Wednesday next, at which time the rite of confirmation will also be administered.

The attendance on the worship of GOD has considerably increased in the course of the past year, and the congregation is now highly respectable in numbers and character. The walk of the communicants is exemplary; seriousness has increased in the congregation generally, and our present prospects are altogether of the most agreeable kind.

The Rector is agent for the Sunday School Union of our Church, and has at his house a depository of Common Prayer Books and Sunday School Books.

St. Paul's Church, Franklin, Rev. J. H. Otey, *Rector.*—Baptisms during the past year, adult 1, infants 8, total 9, marriages 2, confirmations 5—communicants 16—burials 4.

The Rector humbly trusts that his labors for the past year have been in some degree blessed. Some few persons in his congregation have been more thoroughly awakened to a sense of the importance of religion, and are inquiring for the way of salvation. Of the 5 persons confirmed, one had been previously admitted to the communion; the four remaining will embrace the earliest opportunity of coming to that holy ordinance.

The Sunday School attached to the congregation is in a prosperous condition. Great and manifest advantages have resulted from the introduction of the school books published by the Protestant Episcopal Sunday School Union.

It is with unfeigned satisfaction that the Rector reports to the Convention the commencement of a building for the use of the congregation. The corner stone was laid by the Rt. Rev. Bishop Meade, on the 28th of June. Through the zeal and activity of two or three persons, the contracts for the work have nearly all been made and closed.

St. Peter's Church, Columbia, Tenn. July 1, 1831, Rev. D. Stephens, *Rector.*—The condition of my parish is gradually improving. The congregation is becoming more numerous and attentive, and unite in the services with more zeal and animation. Considering the uncomfortable place in which we worship at present, I have cause of thankfulness for such a respectable congregation. And I likewise have the great pleasure to state, that a new brick church, 62 by 42 feet, is contracted for, to be built in the course of the present year, the *corner stone* of which will be laid during the session of this Convention, with appropriate ceremonies.

Communicants about 12—marriage 1—baptism 1—funerals, (communicants) 2.

CONFIRMATION.—The Right Rev. Bishop Brownell held a Confirmation in St. John's Church, Granby, on Sunday morning, the 11th instant, at which time 15 persons received the imposition of hands. At a service the preceding evening, the sacrament of Baptism was administered to 7 adults, and 2 children.

On the afternoon of Sunday, the Bishop officiated in St. Andrew's Church, Simsbury, and Confirmed 27.

The following has just been sent us for publication:

CONFIRMATION AND INSTITUTION.—On Sunday, the 3d of July, 1831, the Rite of Confirmation was administered, by the Rt. Rev. Bishop Croes, in St. Mark's Church, Orange, to 19 persons. The Rev. Mr. Whittingham, of New-York, preached on the occasion.

On the following day, the Bishop instituted the Rev. Benjamin Holmes into the Rectorship of that Church. The Rev. Dr. Barry of St. Matthew's Church, Jersey city, attended and delivered the sermon.

CONSECRATION.—The Episcopal Church in Buryville, Frederick county, Va., was consecrated by Bishop Meade, on Friday, the 19th August.—*Ep. Watchman.*

INSTITUTION.—On Friday, the 12th ult., the Rev. Ravaud Kearney was instituted into the Rectorship of St. John's Church, Canandaigua, by the Right Rev. Bishop Onderdonk.

CLERICAL CHANGES.—The Rev. Charles P. M'Ilvaine, Rector of St. Ann's Church, Brooklyn, N. Y., has been invited to the Rectorship of St. Paul's Church, Boston.

The Rev. Joseph Henry Price has resigned the office of Chaplain of the House of Industry, South Boston.

The Rev. George Foxcroft Haskins has resigned the Rectorship of Grace Church, Boston.—*Epis. Watchman.*

The Rev. Origen P. Holcomb has accepted the Rectorship of Trinity Church, Windham, Greene County, New-York.—(*Auburn*) *Gospel Messenger.*

Maryland.—Bishop Stone, during a recent tour through the counties of St. Mary's, Montgomery, Frederick, Washington, and Alleghany, officiated sixteen times, held one ordination, consecrated threw new churches, and confirmed 214 persons.—*Episcopal Watchman.*

COLLEGE RECORD. *Brown University.*—Commencement on Wednesday, the 7th inst. The degree of A. B. was conferred on 13, and that of A. M. on 6 Alumni. The honorary degree of D. D. was conferred on the Rev. William T. Brantley, of Philadelphia; that of LL. D. on Hon. William Baylies, of Bridgewater, Mass., and that of A. M. on Rev. E. M. P. Wells, Boston, Rev. B. Wield, Albany, and Mr. W. T. Grinnell, Providence.

Before the *Phi Beta Kappa* Society an oration on the *Philosophy of Analogy*, was delivered by President Wayland, and a poem, by Rev. Mr. Dean, of Scituate, Mass.

On Thursday, the Hon. Tristam Burges delivered an oration before the *Federal Adelphi*, and the Hon. William Hunter a poem.

Washington College.—At a late meeting of the Trustees of Washington College, William M. Holland, A. M. was appointed Professor of Ancient Languages in this Institution. We understand that he has accepted the appointment.

Yale College.—At the late annual commencement of this Institution, 79 young gentlemen were admitted to the degree of A. B. in course;—34 were admitted to the degree of A. M.

The honorary degree of A. M. was conferred on Rev. James Ely, Rev. Peter Karsman, Hon. Samuel H. Hooper, Hon. Francis Granger, William F. Hopkins.

The number of Alumni of the Medical Institution of Yale College who received the degree of M. D. was 22, and the honorary degree of M. D. was conferred upon the recommendation of the Medical Convention on 6.

Theodore Dwight Woolsey, of New-York, is appointed Professor of the Greek Language and Literature.

Flavel Bascom, Alfred Newton, Joseph Eldridge, and Leaveritt Griggs, are appointed Trustees.

Massachusetts Episcopal Theological School.—It is expected that this Institution will be opened for the reception of students, in the month of October, under the immediate direction of two of its professors, resident at Cambridge, the Rev. Messrs. Hopkins and Coit.—*Ep. Watchman.*

New-York University.—We understand that the new University will not go into full operation, until the buildings are erected which it is to occupy permanently. The committee appointed to select a site, have not yet fixed upon one definitely, but have the prospect of coming to a satisfactory decision in a few days. It is expected that the buildings will be in a sufficient state of forwardness to afford the requisite accommodations, as early as the month of October, 1832. The friends of the Institution may rest assured that there will be no unnecessary delay.—*Journal of Commerce.*

FOREIGN.

Church in the Canadas.—In the British House of Commons, July 25th, the usual grant to the Society for Propagating the Gospel in Foreign Parts, of a sum not exceeding £16,182 ($71,848), was warmly opposed by the ultra-reform party, on the ground of its tendency to alienate the affections of the colonists, the great body of whom were opposed to the Anglican Church. Messrs. Labouchere and A. Baring contended that the abandonment of the grant would more effectually subserve the interests of the Protestant Episcopal Church in the Province than a continuance. The ministry, in answer to inquiries, declared their intention gradually to lessen and finally to withhold the supplies for the support of the Church in the Canadas. They also expressed themselves strongly adverse to the system of clergy-reserves. Mr. Hunt entered into some explanations of the appropriations of the Society's funds, which, as usual with his statements on such matters, savor strongly of misrepresentation, if not falsehood. The grant was carried, 165 to 27.

France.—We should judge from recent publications of the press in this country, that the friends of religion are awake to their responsibilities, and endeavoring to infuse into the public mind, those principles which alone can give stability to free institutions and ensuse national peace and prosperity. Among the more recent publications in the city of Paris we perceive, "A manual to facilitate the study of Scriptures," "An Essay on Religious Liberty," "Letters to the disciples of St. Simon"—a class of fanatical infidels, "RUINS, or new thoughts on the revolutions of Empires, demonstrating the inspiration of Scripture on the testimony of VOLNEY;" together with republications of "Scott's Commentary," "Butler's Analogy," and other works of similar character.—*Gambier Observer.*

Bibles and Prayer Books.—The Liverpool District Committee of the London Society for Promoting Christian Knowledge, give the following results of their labor. It should be remembered that this is but *one* of a large number of similar Districts devoted to the cause of this venerable Society in England and its provinces.—*Gospel Messenger.*

The scholars, who are at present receiving their education at the schools in union with this Committee, amount to nearly *ten thousand* children.

From the 1st of January 1830, to the 31st of December, 1830, inclusive, the following books were issued:

Bibles	899
Testaments	953
Prayer Books	2,634
Bound Books	1,512
Half-bound Books	2,931
School Books	19,034
Cards	21,050
Total,	49,013

Total number of books, &c. dispersed by the Committee from May 1816, to the 31st of Dec. 1830, inclusive.

Bibles	8,442
Testaments	7,434
Prayer Books	25,402
Bound Books	7,261
Half-bound Books	21,090
School Books	176,733
Cards	235,218
Total,	481,581

East India Company.—This Company pays 20,340*l.*, per annum, for the support of the Almshouses at Poplan, as an asylum for their servants, by casualty, disease, or superannuation, reduced to poverty;—and 20,924*l.* widows' funds, for the relicts of officers of the Warehouses, Clerks, &c. &c., who have died in their employ.—*Asiatic Journal, for Aug.*

SUMMARY.

St. Michaels, Geneseo.—About two years ago a number of Ladies belonging to this and some of the adjacent towns, formed themselves into a society, for the laudable purpose of purchasing an Organ for St. Michael's Church. The cost of the organ was nearly $500, which they paid for almost wholly by their own industry; which was employed in making ornamental and useful articles, most of which were sold at a fair held in this village for that purpose. Having accomplished that commendable object, they have now undertaken, to procure a BELL for the same Church; but the accomplishment of so much with no other means than the labor of their fair hands, seems more than they can or ought to perform. It is hoped, under these circumstances, that gentlemen of this village, and especially those who attend that church, will contribute freely to the assistance of the Ladies in this new and important object.—*Livingston Register.*

"Whose glory is in their shame."—*Phil.* iii. 19.

The following advertisement appeared in a North Carolina paper—among a people calling themselves Christians.

As some men have undertaken to reproach me as a cockfighter, I wish it to be understood that I am still willing to make a MAIN, show 21 cocks, and fight at New-Hope next spring, for 50, 500, or 1,000 dollars. My friends and party are not challenged, but their assistance is expected as heretofore. This is fifty-one years I have been a cockfighter, and am still not ashamed to own it. I am no hypocrite—no backbiter—and all that I have done, or expect to do, I will fearlessly own at any time or place. Let some of my accusers say as much.

[Perhaps their characters might not be thought the worse, that it depended not on *their own* asseverations. At all events to be ashamed of one's evil deeds, is not generally esteemed an ill sign.]

The "Christian Sabbath."—A correspondent finds fault with our assertion that this is "a comparatively modern designation of what in primitive times was called the Lord's Day." We can only refer him to his books,—especially to Christian writers of the first fifteen centuries of our era. By "primitive times" we of course meant the early ages of Christianity—not of the world, or of Judaism.—*Boston Recorder.*

Receipts of Benevolent Societies.—The following statement of the receipts of the principal benevolent societies in England, for the year ending in May last, as reported at the anniversaries, is by no means complete, but may gratify some readers notwithstanding. It is from the best data that we have at hand.

Anti-Slavery Society,	£2,846
United Brethren,	4,317
Sunday School Society,	479
Friends of the Hebrew Nation,	1,719
London Irish Society,	1,919
Wesleyan Missionary Society, (more than)	50,000
Church Missionary Society,	47,840
Christian Instruction Society,	1,252
British and Foreign Bible Society,	95,424
Prayer Book and Homily Society,	2,127
Jews' Society,	14,193
Hibernian Society,	7,330
British and Foreign School Society,	3,222
Sunday School Union,	7,061
Naval and Military Bible Society,	2,220
London Missionary Society,	41,590
Religious Tract Society,	26,672
Reformation Society,	2,938
Continental Society,	1,970
Total	£316,119

The whole receipts of these and kindred societies in Great Britain, during the year, probably were not far from a million and a half of dollars.—*Boston Recorder.*

Lotteries in India.—Orders were received at Madras, during the past year, from the British Government, to abolish the Lottery Committee at that place,—and of course to put an end to the system. The following are some of the purposes to which the proceeds of Lotteries were appropriated in the east:-Foundation or relief of Asylums and Hospitals—*Building and repairing Churches and Chapels*—making and repairing roads, bridges, &c.—*Asiatic Journal for Aug.*

Statistics of the Methodist Connexion.—There are 19 conferences, in connexion with which are 1876 travelling preachers, and 134 superannuated preachers, in all 2010. Under their care are 437,024 whites, and 71,589 colored persons, in all 513,114 members of the connexion. The increase in the last year (exclusive of the Mississippi Conference, not returned,) has been 110 preachers, and 37,114 members. During the same period, 19 preachers have died, 1 has been expelled, and 1 has withdrawn.

Valley of the Mississippi.—The prevailing denominations in that section of country are the Methodists, Baptists, and Presbyterians. Their respective numbers, as given in the "Christian Advocate and Journal" and the "Baptist Tract Magazine," are as follows:

METHODISTS, 190,214 church-members; and 673 itinerant preachers.

BAPTISTS, 85,611 church-members, and 1036 preachers.

PRESBYTERIANS, 60,625 church-members, and 543 preachers.

Beside the above itinerant preachers, there is a large number of *local* preachers among the Methodists.

Human Sacrifices.—The Utica Christian Journal calculates, that from thirty to forty human lives were destroyed in celebrating our independence this year.

In boring for water at Castle Rising, near Lynn, in Norfolk, Eng., a part of the coast on which the sea has been progressively encroaching, at the depth of six hundred feet, several horns were found, supposed to be those of the unicorn; they were straight, about two feet in length, and one inch in circumference, and hollow, the medullary substance being petrified. At six hundred and forty feet, numerous oysters were found; the shells were half open. At the depth of six hundred and sixty feet a large oak tree was met with; it was quite black, and its texture extremely hard.

Literary.—Prince Talleyrand, by authority of his government, has proposed to the British government that a copy of every work published in England shall be sent to Paris, to be deposited in the National Library for the public use, and that in return, a copy of every work published in France shall be sent to England, and deposited for the public use in the British Museum.

The Revue Encyclopœdique, contains a highly favorable notice of Mr. Grimke's oration on the advantages to be derived from the introduction of Sacred Literature, &c. The editor concludes by saying: "The Bible, if adopted as an object of deep study, would prove one of the most powerful means of giving a strong impulse to the mind, at the present period of the world."

ACKNOWLEDGMENT.

GREEN BAY MISSION.—The Treasurer of the Green Bay Mission Fund, acknowledges the receipt of twenty-one dollars from Miss Corre; of which "four dollars were from a friend to the mission, and three through the hands of Mrs. Anthon."

He also acknowledges the receipt of a box of clothing, valued at fifty dollars, from the ladies of Christ Church, Watertown, Conn., through the hands of Mr. Wm. H. Merriman.

Further donations, either in cash or clothing for the approaching season, are earnestly solicited, and will be thankfully received, duly acknowledged, and promptly forwarded, by JAMES SWORDS,
Treasurer Green Bay Mission Fund,
No. 127 Broadway, New-York.
21st Sept. 1831.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 22d, from the following persons, viz:—

Rev. Wm. Steel—Rev. R. Wheeler—Samuel L. Hyde—Joseph Nixson, and Justus Ingersoll, Wardens—H. & F. J. Huntington—G. Carr Grundy—Rev. J. Kemper, D. D.—E. R. Broaders—Rev. Amos G. Baldwin—R. P. & C. Williams.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending September 22d, to the following persons, viz:—

L. H. Young, New-Haven, one parcel per steam-boat—Rev. Wm. H. Hart, per steam-boat—Wm. Young, one parcel—Timothy Minor, Pompey, one parcel, care of Messrs. T. & J. Swords, N. Y.—St. James' Church Sunday School, near Staunton, Delaware, care of Mrs. M. Dale, Philadelphia, one parcel, per U. T. Line—C. P. Mallett, Fayetteville, N. C., one box per schooner Eliza, for Wilmington, N. C.—Rev. Wm. Steel, Makeshift, Virginia, care of Rev. A. Syme, Petersburgh, one box per schooner Ann—H. & F. J. Huntington, Hartford, one parcel per steam-boat Macdonough—R. P. & C. Williams, Booksellers, Boston, one parcel per schooner Boston, Capt. Gould.

COLLEGIATE SCHOOL,
No. 76 VARICK-STREET, CORNER OF CANAL.
REV. JOHN W. CURTIS, A. M., *Principal.*

Young gentlemen will be prepared, in this Institution, either for admission into college, or for the pursuits of active life. The course of Collegiate Instruction will be that established by the Faculty of Columbia College.

Terms.

For Classical Scholars, with full collgiate cousre, per quarter, - - - - - - $10 00
English Scholars, per quarter, - - - - 6 00
Instruction will be provided in the modern languages.

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Hubert Van Wagenen, *Vice President.*

Rev. William Berrian, D. D.,	Henry Rogers,
Rev. J. M. Wainwright, D.D.,	Duncan P. Campbell,
Rev. James Milnor, D. D.,	John Stearns, M. D.,
Rev. Thomas Lyell, D. D.,	Thomas L. Ogden,
Rev. William Creighton, D.D.,	William Johnson,
Rev. John F. Schroeder,	Murray Hoffman,
Rev. George Upfold, D. D.,	David Hadden,
Rev. John M'Vickar, D. D.,	Henry Laight,
Rev. Levi S. Ives, D. D.	
Rev. Wm. R. Whittingham.	

MRS. KEMBLE'S SCHOOL.

Mrs. Kemble's School is now permanently established at 542 *Broadway*, where she can accommodate a few more Scholars, either as Day Scholars or Boarders.

Mrs. K. has permission to refer to the following gentlemen.
Robert Gracie, Esq.
Thomas Lord, Esq.
Gerardus Clark, Esq.
Sept. 24. 2w27

YOUNG LADIES' SCHOOL.

The Young Ladies' School in connexion with the Episcopal Academy of Connecticut, at Cheshire, will be opened by Miss Mahew, on the 13th day of September, instant. Miss M. will teach the English and French Tongues, Drawing, Painting, Music, and the other polite accomplishments.
Cheshire, Sept. 9th, 1831. 3w26

MISS GILBERT'S
BOARDING AND DAY SCHOOL.

Miss Angelica Gilbert gives information, that she reopens her school on the 1st of September ensuing, at No. 113 Bleecker Street, near Le Roy Place, and receives scholars subsequently at such times as may suit the convenience of parents returning to the city. For testimonials and terms, reference is made to her printed Card.
Aug. 22, 1831.

MRS. THOMAS MORRIS'
Boarding and Day School,

For Young Ladies, is removed from Greenwich to No. 58 Houston, corner of Crosby-street, a few doors east of Broadway.
September 3. 4w24

SELECT CLASSICAL AND ENGLISH SCHOOL, STAMFORD, CONN.
Rev. A. S. Todd, A. M., *Principal.*
Mr. E. Church, A. B., *Assistant.*

Terms, $130 per annum, for board, washing and tuition. The number of pupils is limited. At present there are a few vacancies. Applications should be made immediately.

REFERENCES.

Rev. Dr. Wainwright,	O. H. Hicks, Esq.,
Rev. Dr. Milnor,	Robert Hyslop, Esq.,
Rev. Dr. Ives,	Benjamin Haight.
Rev. Mr. Schroeder,	

Sept. 10.—3w.

SELECT CLASSICAL AND ENGLISH SCHOOL.
On the 1st *September*, 1831, *at* 41 *Courtland-st.*

Hours of attendance from nine to two, and from four to six, in summer; and from nine to two and three to six in winter: during which latter period of the day the pupils of this establishment will be required to *study*: and all preparation for the recitations of each succeeding day will be accomplished under the guidance and direction of the Principal.

TERMS—*payable quarterly in advance.*

For the full course, including the Greek and Latin Languages, as read for entrance into Columbia College; Mathematics, Writing; Arithmetic; Book-keeping; History; Geography, ancient and modern; use of the Globes; Grecian and Roman Antiquities; Spelling; Reading; English Grammar; Elocution; Composition, &c., $20 per quarter.

Drawing, French, Italian, or Spanish, will be quite optional with parents, and form separate charges, at the rate of $5 per quarter for each. Winter's fire money, $1 50. Stationary will be only charged for, as used by the pupil.

Application to be made to the Rev. R. Townsend Huddard, Principal at the School, between the hours of ten and two o'clock, who will give every further information required,—and where prospectuses of the establishment may be had.
Sept. 10.

FOR SALE.

Pew No. 30, St. Thomas' Church, the owner having removed from the city. Apply to
ROBERT GRACIE,
No. 201 Broad-Street.
Sept. 24. 4w27

FOR SALE.

Pew No. 39, St. John's Church, well situated on the ground floor. It will be sold at a moderate price. Please apply at No. 69 Dey-street.
Sept. 17. 26tf

CHURCHMAN'S ALMANAC,
For 1832,—just published. Price $4 per hundred.

CONFIRMATION.

It is a holy hour.—'Tis sweet to pause
Under its silent influence; for here
The young and lovely pledge their faith to Him
Who drank the bitter cup of suffering,
And freely gave his life that they might live.—
Who would not turn away in weariness
From all the dull and cloying scenes of earth,
To such communion?—Who would not awhile
Throw aside every thought that might intrude
On the remembrance of a scene like this—
And gather round the soul an atmosphere
So calm, and pure, and holy! and enjoy
"Peace the world can neither give nor take away?"
How at this hour, the short and silent prayer,
Unclogg'd with words, and with vain thoughts unmix'd,
Flies, arrow-like, up to the throne of God.—
It is a blessed hour.
To kindle at the altar of Jehovah
A flame to burn for ever—brighter still
To burn when the dark dreams of life are o'er.

THE POOR MAN'S HYMN.

As much have I of worldly good
As e'er my master had:
I diet on as dainty food,
And am as richly clad,
Tho' plain my garb, though scant my board,
As Mary's Son and Nature's Lord.

The manger was his infant bed,
His home, the mountain-cave;
He had not where to lay his head,
He borrow'd ev'n his grave.
Earth yielded him no resting spot,—
Her Maker, but she knew him not.

As much the world's good-will I bear,
Its favors and applause,
As He whose blessed name I wear,—
Hated without a cause,
Despised, rejected, mock'd by pride,
Betrayed, forsaken, crucified.

Why should I court my Master's foe?
Why should I fear its frown?
Why should I seek for rest below,
Or sigh for brief renown?
A pilgrim to a better land,
An heir of joys at God's right hand.

PRACTICAL.

From the Christian Intelligencer.

Mr. Editor,—In my judgment, it should be a desideratum with those who espouse any cause from motives of attachment and good-will, to carefully avoid every thing that may have a tendency, either directly or indirectly, to injure that cause. This we have reason to expect from all who are honorably and honestly influenced, and are sensible of their duty. Not merely that no violations of the principles laid down take place, but whatever might give rise to a detrimental whisper, or an ungrateful feeling, should be scrupulously shunned. And it is so, I apprehend, for the most part, even where bad causes, for ends most malicious, are taken up. But man is a fallible creature, and it may be the case that owing to a want of reflection, or sufficient discernment, a cause may be harmed by its most "warm advocates," and "fond votaries," without their being aware of doing so. To this, perhaps, is attributable, that to which I am about to advert.

If I am not mistaken, "young men" who make profession of religion early, and espouse the cause of Christ in their youthful days, not unfrequently, in the absorption of their minds by the conviction of the immense importance of Christianity above all things else, do harm to religion, by their neglect to improve and cultivate their minds in branches of knowledge, which, though undoubtedly secondary to that which has reference to the soul, are yet indispensable to a "young man," who would be respected in society, as a "gentleman of information," and who would choose in after life to be companionable in a circle of men of sense and learning, and be prepared to act their part on the great stage of the world, as men.

I would not, Mr. Editor, detract even in the smallest degree, from Christianity. Of its importance and blessedness to all, I know. Of its value, beyond every thing, to enable us to go through life, and die as becometh us, I know; but I do not understand that it was ever intended, by the all-wise God, to excuse us from cultivating those noble and distinguishing faculties, with which we are blessed, in the attaining of knowledge, which if not religion, is the "handmaid" of it. But one might be led to suppose, by the comparatively little information, generally displayed on subjects not strictly religious, by "young men," who have embraced Christianity, that there was in religion something absolutely prohibiting any attention being paid to learning not professedly of a religious character. That this is giving occasion to the world to cast reflections and imputations upon religion, cannot be doubted.

It is to be lamented that this should be so, because those "young men," who have tasted the blessings of religion, have in reality an advantage over those who are strangers to its happy influence. And would they but exert themselves, and engage their hearts and minds in seeking "general knowledge," (and it is by no means incompatible with religion,) they might leave their opponents in the "back ground," as it regards useful and eminent characters, and at the same time, be themselves living recommendations of the religion of Christ. For my part, I can see no reason, why a "young man," be he ever so religious (and he cannot be too much so) should not be able to converse on the general topics of the day, with as much animation and interest, as any one. I cannot see why he should take no interest in what is going on in relation to his own country, as well as to the political movements of "foreign lands," nor why, he should not read an *historical work* or a *scientific work*, with deep interest. Yet so far as my observation will enable me to judge, there seems to be an actual aversion to these things, among religious "young men." I am myself a "young man," Mr. Editor, and I would say to all "young men," who wisely "remember their Creator in the days of their youth," let us, while we ever discharge our religious duties with fidelity, and while we seek to keep our Christian feelings in "lively exercise," also cherish a love for human learning, and a fondness for general literature, so that we may not be instrumental in causing a charge to be laid to religion which it so little deserves. Yours, &c.

William.

GRACIOUS INFLUENCE.

It sometimes happens, that as soon as a man has bent his knee in prayer, his heart becomes filled with the heavenly influence, and (as has been said) rejoices as a bride in the presence of the bridegroom, answerably to that which is spoken of by the great Isaiah: "*As the bridegroom rejoiceth in the bride, so shall thy* God *rejoice in thee.*" Sometimes it will happen, that he is thus engaged the whole day; and although he designed to employ only one hour in prayer, the inward man is carried away by it into the boundless space of that other world, and is caught up by a certain ineffable rapture, so that the mind is in amazement at its own sublimity and transport; and a total oblivion of all earthly considerations succeeds, as if all his thoughts were changed, and he was carried captive amidst things infinite and eternal; so that, at such a moment, his soul appears to go forth from him together with his prayers.

If any one asks, whether it is possible for a man to continue always in such a state? I answer that there is no moment when grace is not equally present in such a man, and rooted in him, or when it does not operate as a natural quality within him: but, though it be itself *one*, yet it dispenses variously, according as it will, for the welfare of man. For, sometimes the light shines with greater brilliancy, sometimes it becomes more contracted and dull; sometimes the fire burns more ardently, sometimes more faintly, according to the Divine dispensation. Still, however, the lamp is never extinguished. But, when it shines with its greatest splendor, then, indeed, the man is regaled with the fullest draught of the love of God!—Macarius *on Christian Perfection.* Book VI.

DEVOTIONAL.

DEUTERONOMY XXXIII. 25.

"As thy days so shall thy strength be."

Man is a prospective creature; the subject of restless desires, and ever perplexing and troubling himself with the thought of what may happen to him hereafter in reference to temporal things. Ignorant of that God "whose never-failing providence ordereth all things in heaven and earth," who "giveth good to all flesh," and without whose permission not a sparrow falls to the ground; he is easily cast down when things do not exactly accord with his wishes and affections, and soon becomes the prey of tormenting fear, and the most gloomy apprehensions. And alas! even with those who "have known the powers of the world to come"—who "have received the adoption of sons," and hence can look up to the everlasting God, the maker of all things, as their father and their friend; even with these, a grievous spirit of apprehension and unbelief frequently darkens their mind and presses down their spirit, when looking forward to the remaining portion of their continuance here, and to the various trials and difficulties they expect to encounter. Overlooking also the way by which they have been led hitherto, the manifold supplies they have received in providence and grace, and forgetting, or estimating too highly, the gracious and endearing relation they stand in to their covenant God and Saviour, they soon give way to desponding thoughts, and forebode evils they may never know. Oh! what a humiliating consideration is this; how does the mind, when viewing it in the light of Divine truth, feel abased under a sense of its ingratitude and unbelief, and with renewed energy exclaim, "Enter not into judgment with thy servant, O Lord!" But our compassionate Redeemer, who "knows what is in man,"—who is acquainted with his infirmities, and can bear with his weaknesses, to encourage his desponding people, has given them in his word the most rich and abundant assurances of support and consolation. Not only do we find the pages of Scripture studded with promises adapted to their every need, but with especial reference to anxiety about temporal things, he has condescended to give them the most particular and encouraging assurances of the care and protection of their heavenly Father. Who has not been struck with admiration at the tender concern which displays itself in the latter part of Matthew vi., and how often have these precious words of consolation dissipated the fears and strengthened the faith of the exercised believer. How frequently also has the spirit of such a one been refreshed by the application of some suitable text, under circumstances of darkness and perplexity, and in the strength of the heavenly manna, been enabled to take no further thought for the morrow, but to cast all its care upon Him who has said, "Be careful for nothing." Oh the tender mercies of our heavenly Father, the rich compassions of our adorable Saviour!

But amid that profusion of consolation provided us in the Scriptures of truth, there are some promises so generally applicable as to meet every circumstance of the Christian pilgrim; and, while others are appropriate to certain times and seasons in Christian experience, with these we should especially be well acquainted, as peculiarly calculated to aid us in the various and unexpected exigencies of life. For example: how concise, yet how full of comfort is the text under consideration,—how beautifully adapted to dispel all our anxious fears, in reference to both soul and body,—how admirably calculated to comfort the heart, in regard to future trials, whether spiritual or temporal!—Do we from painful experience of his power and malice, fear the assaults of our great adversary the devil? This blessed promise should quell all our apprehensions. Do we fear the bursting forth of our corruptions, to the great discomfort of our souls, the grieving of God's Spirit, and the injury of his cause? Here is the ground of our encouragement,—for "sin shall not have dominion over us." Do we anticipate days of darkness, of sickness, of trouble? How satisfactory to have the assurance of Him who "is the same yesterday, to-day, and for ever," that "He will not fail nor forsake his people;" but "as their days, so their strength shall be." Upon this and similar declarations of eternal truth, let the weak and tempted believer in the Son of God fix his thoughts and rest his hopes. Expecting its fulfilment according to our need, let us go forward in the way appointed us, as the disciples of our Lord, looking continually to Him to "perfect his strength in our weakness," humbling ourselves daily before his cross, because of our manifold sins and provocations; yet confiding in his mercy and faithfulness to make sure to us all that he hath promised, to the glory of his grace, and the strengthening and refreshing of our souls.

Thus leaning upon our Beloved, we shall in due time overcome all the enemies of our salvation,—be freed from all the evils of this mortal life, and have an entrance ministered unto us into his heavenly kingdom. Even so, Lord Jesus. Amen.—*Christian Guardian.*

To be with Christ is far better.—*Phil.* i. 23.

Before we can feel assured that this is our conviction, our affection should be like Mary's, who deigned not to be pleased with angelic converse, so long as her Lord was absent from her. —"Woman," said the bright visitants of the sepulchre to the bereaved, weeping, disconsolate Mary,—"Woman—why weepest thou?" Her reply,—"They have taken away my Lord!" is the noble proof that *to be with* Christ was the summit of *her* desires.

CATECHIZING.

THE PASTOR'S DUTY IN CATECHIZING.

The allegiance you owe to the Church obliges you in every particular of your professional conduct to look to her for direction, and where she either affords no definite rule, or custom has superseded her original practice, to yield substantial obedience at least, by taking her principles for your guide. Her wisdom, indeed, might of itself command our attention, if her claim to authority were less.—Her liturgical formularies not only supply a collection of prayers, instructions, and offices, adapted to all the solemnities of religious worship, to the exigencies of every age and every condition, to the uses of every day, to all the contingencies of life, but virtually establish a system of parochial discipline, conceived on an accurate notion of the relation between the pastor and his flock, designed to connect them by a regular intercourse, and to direct the conduct of both parties in the performance of their respective duties. As the groundwork of this plan, it is her peculiar object to bring the parishioner from his earliest days into immediate contact with his spiritual teacher and guide. In the tenor of the rubrics annexed to the Catechism, and the offices of baptism and confirmation, we have connected indications of this design. Whether we look to the dedication of the infant to God by the ministry of the priest, to the profession of faith and obedience which is made in his presence by the sponsors, or to the exhortation which designates their duties, and specifies the instruction to be given to the child, we discern the pervading intention of placing the rising generation in the view of the minister, of giving them in the tenderest infancy the advantage of his paternal protection, and sending them to the Church to be publicly instructed by him in faith and morals, till he is so well satisfied with their proficiency as to recommend them for confirmation to the bishop. And here I will remark by the way, that the suretyship of the godfathers and godmothers, which is now too often regarded as a decent formality, a relic of primitive ordinances preserved from respect to antiquity, may be made of substantial use by a judicious minister, in promoting religious instruction to families. It surely is not too much to suppose that out of three persons, obliged by a solemn engagement "to see that the child be brought up to lead a godly and Christian life," he might at least prevail upon *one* to second his remonstraces with a parent who should forget his duty.

But the most important part of the system is that which insists on the *catechizing* of young persons in the Church.—

The general disuse into which this practice has fallen, I consider as calamitous to the interests of piety in the highest degree, not only by removing one of the strongest excitements to the parents to teach, and to the children to learn, the doctrines and laws of their Christian profession, but still more by its fatal effect in frustrating the purpose, which it was the principal object of the ordinances relating to these points to attain. If at the age when the mind is susceptible of the strongest impressions, the young are regularly brought into personal intercourse with their minister, and accustomed to receive their instructions from his lips, they will naturally imbibe a respect for his person, and a reverence to the sacred character of his office, which will prove the strongest of barriers against immorality and vice, as well as dissent and infidelity. They will regard with deep veneration the truths which they have received upon his authority, and will feel, what reasoning can hardly make clear to the ignorant, the danger no less of guilt than of error, in deserting the appointed guide of their youth for intrusive and unknown teachers. The discontinuance of this salutary practice is imputable, neither to the neglect of the ecclesiastical governors,—for they have constantly remonstrated against it—nor to the indolence of the parochial clergy; but was a concession most reluctantly yielded to the fastidious impatience of their congregations.

I am not so fondly attached to ancient usages, however beneficial in themselves, as to press the crude and hasty revival of a method of teaching, which, at least in its ordinary form, has proved on experience unsuitable to the habits and feelings of modern times. To ensure success to the experiment, much judgment would be requisite in preparing the way by the previous removal of objections, and improving the practice itself by such modifications as would render it popular as well as useful. But I feel it my duty to say, that if we would give an effectual check to the alarming diffusion of impious principles among the lower ranks, and secure their adherence to the Church, we must act in this respect on its views, in substance, if not in form.—

I would recommend to the clergyman to consider whether the benefit of a Sunday School, which I presume he would be anxious at any rate to establish, might not be materially promoted, if he would devote a short space, before or after the Church Service, to the examination of the children; and I think the want of further instruction would hardly be felt, if the latter part of the Saturday could be allotted, under his immediate care, to the same purpose. This appears to have been the ancient practice, till the polity of the Church was dissolved by the Puritans in the great rebellion. I am even inclined to believe, that in many situations the system of catechizing in church might at once be restored with good effect, if discretion were used in disposing the parents to enforce the attendance of their children, and the examination were judiciously interspersed with short explanations, which might be generally edifying to the congregation. But, leaving these matters to the judgment of individual clergymen and the suggestions of local circumstances, I must still insist on the general necessity of providing some mode of education, which, in conformity to the plan laid down by our Church, shall unite the double advantage of training children in the principles of sound religion, and in the habit of regarding the parochial clergy with affection and reverence, as the only safe and lawful teachers. It is only by the personal discharge of this duty that you can hope to succeed in convincing the people, that if it is the office of the minister to teach, they are under an equal obligation to attend on his ministry and receive his doctrine. And proportioned to the effect of your endeavors in the accomplishment of these purposes, will be the proficiency of the people at large in the principles of pure religion, and their attachment to that form of doctrine, discipline, and worship, which has still the strongest claim to their preference in its intrinsic excellence.—*Bp. Howley's Charge*, 1822.

CHURCH DOCUMENTS.

From the Episcopal Recorder.

EXTRACTS FROM THE JOURNAL OF THE THIRD CONVENTION OF THE DIOCESE OF KENTUCKY.

Louisville, June 13, 1831.

This being the day and place appointed for the meeting of the Convention of the Protestant Episcopal Church in the diocese of Kentucky, a number of the clerical members and lay delegates met at seven o'clock, in Christ Church, and organized by appointing the Rev. B. B. Smith, Secretary; whereupon a committee of three, consisting of the Rev. D. C. Page, the Rev. G. M'Millan, and the Hon. E. Worthington, was appointed to invite the Rt. Rev. William Meade, Assistant Bishop of Virginia, (present in consequence of an invitation from the last Convention to visit its several parishes) to preside at the meetings of this Convention.

The Bishop attended, and opened Convention with prayer.

The list of clergy entitled to seats in Convention being read, the following persons answered to their names:

The Rev. D. C. Page, Rector of Christ Church, Louisville.

The Rev. G. M'Millan, Rector of Trinity Church, Danville.

The Rev. G. P. Giddinge, Missionary of the Domestic and Foreign Missionary Society, officiating at Russellville and Hopkinsville.

The Rev. B. B. Smith, Rector of Christ Church, Lexington.

The Rev. R. Ash, Missionary of the Domestic and Foreign Missionary Society, officiating at Shelbyville and Middletown.

And the Rev. A. Cleaver, officiating at Paris.

The Rev. J. Ward, and the Rev. B. O. Peers, engaged as teachers in Lexington, and entitled to seats, were absent.

* * * * * * * *

On motion of the Hon. E. Worthington, the rules of order of last Convention were declared to be the rules of order of this Convention, with the exception of Art. 14th, which was repealed.

A committee, consisting of the Rev. Messrs. Page, Smith, and M'Millan, of the clergy, and of the Hon. E. Worthington, Dr. J. E. Cooke, and J. P. Smith, of the laity, was appointed to report amendments to the existing constitution of this diocese. This committee reported large amendments, which, upon being read, were laid upon the table until after divine service.

On motion of the Rev. G. M'Millan, the Rev. Samuel Johnson, of St. Paul's Church, Cincinnati, Ohio, was invited to take an honorary seat in this Convention.

On motion of Hon. E. Worthington, Convention proceed to ballot for delegates to General Convention; when the following persons were elected:

Of the Clergy.—The Rev. B. B. Smith, Rev. D. C. Page, Rev. G. M'Millan, Rev. G. P. Giddinge.

Of the Laity.—Dr. J. E. Cooke, Hon. E. Worthington, J. Bustard, E. H. Greene.

Upon balloting for Standing Committee, the following persons were elected:

Of the Clergy.—The Rev. G. M'Millan, Rev. D. C. Page, Rev. B. B. Smith.

Of the Laity.—J. Logan, J. Harper.

* * * * * * * *

Convention adjourned for divine service, and to meet again at half past two o'clock. Morning prayer was offered by the Rev. B. B. Smith, and the Convention sermon was preached by the Rev. D. C. Page, who had been appointed to that duty by the previous Convention.

The Rev. Mr. Page, chairman of the committee appointed by last Convention, to report canons for the government of this diocese, made a report. After it was read, this report was referred to a special committee, consisting of the Rev. Mr. Page, Hon. E. Worthington, and Dr. J. E. Cooke.

On motion of the Hon. E. Worthington, the Constitution was taken up for consideration, article by article.

Before the discussion commenced, the Bishop stated, that, being obliged to renew his journey in the morning, in order to meet appointments which had been made for him in the Green River country, he should be under the necessity of retiring during the remainder of the session, and that after completing his visitation, he would endeavor to report his official acts, in season to appear in the printed journal of Convention.

The Rev. D. C. Page, was thereupon called to the chair.

The amendments of the Constitution, after being carefully discussed, were adopted, to be laid over for consideration at next Convention.

On motion of the Hon. E. Worthington, Resolved, that a committee be appointed to wait upon the Rt. Rev. Bishop Meade, to offer him the thanks of this Convention, for his truly valuable services during his visit to this diocese, and to tender to him the assurance of their sincere respect; and of their wishes and prayers that the remaining portion of his journey may be safe and prosperous, and that he may be restored to his family and parish, in perfect health.

On motion of Dr. J. E. Cooke, it was Resolved, that the next annual meeting of Convention shall be held at Hopkinsville.

The Rev. B. B. Smith was appointed to preach the sermon before next Convention.

The Rev. G. P. Giddinge, and Mr. A. Dumesnil, requested and received leave of absence for the remainder of the session.

Convention adjourned to meet at eight o'clock to-morrow morning.

Tuesday morning, June 14*th*, 1831.

Convention met at eight o'clock, according to adjournment: Present, Rev. Messrs. Page, M'Millan, Smith, Ash, Cleaver; and of the laity, J. E. Cooke, J. Logan, S. Pilkington, G. W. Anderson, R. Barnes, J. P. Smith, T. H. Armstrong, R. N. Miller, E. Worthington, J. Worthington, D. Yeiser, and F. Yeiser.

The committee appointed to report canons presented their report, which on motion, was laid on the table.

On motion of the Hon. E. Worthington, Resolved, that it is expedient for this Convention to elect a Bishop for this diocese.

After full and mature deliberation the question was taken by yeas and nays, as follows. Yeas—Rev. Messrs. M'Millan, Smith, Ash, and Cleaver; and of the laity, J. E. Cooke, G. W. Anderson, J. P. Smith, E. Worthington, J. Worthington, D. Yeiser, and F. Yeiser—11. Nays—Rev. D. C. Page; and of the laity, J. Logan, S. Pilkington, R. Barnes, T. H. Armstrong, and R. N. Miller—6.

On motion of J. Worthington, it was Resolved, that Convention now proceed to the election of a Bishop.

The President then called upon the members of Convention to engage in solemn secret prayer to Almighty God for his guidance and blessing in the important transaction before Convention.

After silent prayer, the Convention proceeded to the election of a Bishop. The clergy present having voted by ballot, the President pronounced that the Rev. B. B. Smith was chosen, and communicated the same to the lay delegates, who then proceeded to ballot, and the choice was approved by a majority of their votes.

The report of the committee on canons was then taken up, and after being read, was considered, canon by canon; and, after discussion, several of them were adopted.

The Standing Committee, by their president, made the following report.

The Standing Committee of the diocese of Kentucky present to the Convention the following report of their proceedings since the last Convention, held at Danville.

In the course of the year letters dimissory have been presented to the Standing Committee, by the Rev. B. B. Smith, the Rev. Robert Ash, the Rev. Geo. P. Giddinge, and the Rev. Amos Cleaver.

The Standing Committee, acting in behalf of the General Missionary Society, advised the Rev. G. P. Giddinge to station himself at Russellville, and to preach there and at the neighboring towns: the Rev. R. Ash, to station himself at Middletown or Shelbyville, and to preach in both places: and the Rev. A. Cleaver, to station himself in Paris.

In order to give effect to the operations of the Rev. G. P. Giddinge, and to prevent the loss of his services, which would have been the case without it, and strongly impressed with his disinterestedness in refusing very superior offers by Churches in other dioceses, the Standing Committee advanced him fifty dollars, on account of his annual allowance from the General Missionary Society. They also approved of an additional gratuitous allowance of one hundred dollars, from the Ladies' Missionary Association of Christ Church, Lexington, to pay the expenses of the removal of Mrs. Giddinge, from the state of Maine, to Russellville, in this diocese.

The Standing Committee, taking into consideration the importance of supporting a minister at Danville, and deeming it advisable that he should perform missionary services in the neighboring towns, as well as the services which the Rev. G. M'Millan, had already performed in Harrodsburgh and Lancaster, on motion of J. E. Cooke, advanced to him the sum of one hundred dollars, for the year ending November 29th, 1830, from the treasury of the Kentucky Auxiliary Missionary Society.

The Standing Committee have had the proper testimonials presented to them, by the Rev. G. P. Giddinge, the Rev. R. Ash, and the Rev. A. Cleaver, Deacons, and have recommended them to the Right Rev. Bishop Meade, to be ordained Presbyters.

GIDEON M'MILLAN, Pres't.

J. E. Cooke, Secretary.

The Rev. Benj. B. Smith, having resigned his office of Secretary of Convention, John E. Cooke was appointed in his place.

Convention adjourned to meet at three o'clock in the afternoon.

On motion, Resolved, that a committee of three be appointed to wait on the Rev. Benjamin B. Smith, and inform him of his election to the bishopric of this diocese, and to request his acceptance of the office.

The President appointed the Rev. G. M'Millan, Mr. J. P. Smith, and the Hon. E. Worthington, as the committee.

The Rev. Benjamin B. Smith, returned with the committee, and signified his acceptance in a feeling address to the Convention.

The Bishop elect in the chair, on motion of the Rev. D. C. Page, Resolved, that this Convention direct the Standing Committe of the diocese to take the proper steps for procuring the consecration of the Bishop elect.

On motion of the Rev. D. C. Page, Resolved, that the Convention adjourn, after singing the four last verses of the 122d Psalm.

Convention adjourned.

JOHN E. COOKE, Secretary.

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